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OR THE

DISPLACED SECTION OF S. LUKE

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GOSPEL DIFFICULTIES

OR THE

DISPLACED SECTION OF S. LUKE.

BY

J. J. HALCOMBE, M.A.,

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"That ye may believe that JESUS is THE CHRIST, THE SON OF GOD; and that believing ye may have life in HIS NAME."

S. JOHN xx. 31.

OBJECT OF THE PRESENT VOLUME; TO PROVE

I.

THAT on applying to the general arrangement of the Four Gospels certain rules of construction uniformly obtaining in their detailed narratives, it becomes at once apparent that a section of S. Luke's Gospel has been placed after a section which it originally preceded, and that a new and utterly confusing order of events has been created at three points: (*a*) where the section was taken from its right place, (*b*) where it was inserted in the wrong place, (*c*) where a fictitious connexion was established between the reversed sections.

II.

That, as it originally stood, the displaced section of S. Luke presented a singularly flagrant contradiction to what is, to the present day, supposed to be an implied statement of S. Mark.

III.

That the merely apparent contradiction involved by the original order of the text was got rid of at the cost, not only of creating a host of real though less immediately obvious contradictions, but of effectually obscuring the designed clue both to the original difficulty and to several minor difficulties of the same kind, viz. S. Luke's statement that he wrote "in order" and for the purpose of establishing the 'truthfulness of the Gospels (Λόγων) in which Theophilus had been instructed.'

IV.

That the above displacement being rectified, the general arrangement of the Gospels is perfectly simple throughout, S. Luke's restored order at once explaining both the exact plan of S. Matthew's Gospel and the rare and very slight departures from a chronological arrangement observable in S. Mark.

V.

That, in accordance with the implied statement of the Parable of the Barren Fig-tree, our Lord's Ministry lasted for a period of four years, every portion of which is duly accounted for, and that in a manner which the exact order observed renders it impossible to misunderstand.

Library of Princeton
JUL 1886
Theological Seminary

PREFACE.

Whilst engaged in an unsuccessful attempt to prepare a book on the Gospels of a sufficiently simple character to make it available for school and parochial purposes, I was brought continually face to face with the two old problems, into which nearly all *Gospel Difficulties* may be said to resolve themselves, viz. (1) what are the rules which govern the method of narration and literary construction adopted by each Evangelist, and (2) what principles underlie the variations and agreements in their several narratives and what may be termed the phenomena of selection.

Having come to the conclusion that until, or unless, these problems could, at least to some extent, be solved, any effort to carry out my purpose could only result in a 'darkening of counsel by words without knowledge', I determined to make the actual text of the Gospels a subject of special study, with a view to ascertain the exact measure of the difficulties which these problems presented.

In the course of this study I eventually found myself confronted with the ascertained fact that whilst certain principles bearing upon both problems applied with the most absolute uniformity to the separate parallel narratives throughout the whole of all the Gospels, and also to the method of construction of the earlier and later portions of each Gospel, there was a central section in all four Gospels —varying from a third to a fourth of the whole in each—

in which these principles, *so far as they concerned the method of construction*, were contradicted, so to speak, at every turn.

Assuming from this point that principles, clearly deducible from a great variety of facts, and so generally applicable, must be right, and that the failure of their application must be due to some entirely abnormal arrangement peculiar to the middle portion of the Gospels, I was soon able to ascertain the exact manner in which the apparent inconsistency would be removable, and eventually to localize and define the exact limits of what was abnormal, and to see how the offending arrangement, with all the well-nigh inextricable complications it involved, was undoubtedly caused.

I found that in one particular, S. Luke's Gospel was demonstrably not in the order, in which, from overwhelming internal and external evidence, it must have been written. The alteration which had been made stood out as clearly revealed as though the arguments, by which some early revisers had justified it, came floating down the centuries no less audibly than when they first propounded them to their contemporaries. Nay, the mistake was evidently of such a plausible and inviting character that, especially in an age of MSS., it was not only very likely to be made, but was so apparently necessary, that, when once made, it would be almost certain to have the effect of discrediting correct MSS. and to establish itself as the true reading.

The mistake was evidently due to causes exactly analogous to those which led to the substitution of Galilee for Judæa in Luke iv. 44, a mistake equally plausible, and one which though not so wide-reaching in its consequences has a similar effect in throwing a distinct section of the Gospels into confusion.

The exact way in which the misconception leading to the alteration arose was presumably as follows. Supposing that S. Mark distinctly states, *as at first sight* he seems to do, that the Parable of the Sower was spoken on the same day on which Christ embarked for a voyage across the Sea of Galilee, the revisers were met by the apparent difficulty that S. Luke interposed between these two events a number of incidents, mostly peculiar to his own narrative, and which extended over a period of time, including at least one Sabbath Day. To avoid what seemed like absolute contradiction—and not recognizing that St Luke was really elucidating the true meaning of what was only a grouping of parables in S. Mark, and at the same time shewing S. Mark's practical agreement with S. Matthew—they omitted the section which created their difficulty, and *thus brought 'the embarkation' into the same apparent connexion in S. Luke in which it stood in S. Mark.*

To do this they were obliged to postpone the offending section, and to insert it at the first available place where they thought it could not involve contradiction, viz. after, and as a sort of Appendix to, what they considered to be the conclusion of the Galilæan ministry. To persons unacquainted with the principles of construction which regulate S. Luke's method of narration a number of subsidiary reasons would at the same time give irresistible cogency to this primary argument in favor of altering his 'order,' whilst they would equally tend, not only to give to the alteration once made an appearance of correctness, but to make it singularly difficult of detection, so much so indeed that the very point at which the cause of confusion would ultimately have to be sought would always be the very one at which, more than anywhere else, everything would seem to indicate absolute agreement and correctness. Thus the mistake not only effectually removed, so to speak, S. Luke's original landmarks, but it actually set up false and marvellously plausible ones in their place.

Looking in fact at all the circumstances of the case, I do not think it would be any exaggeration to say that human ingenuity, however bent on mischief, could not possibly have devised any one apparently simple and harmless alteration, which could have had more disastrous and wide-reaching effects in throwing into confusion and utterly obscuring, directly a very large portion of each of the Gospels, and indirectly the whole of them. But for this —and the kindred mistake in Luke iv. 44—not only would the general accuracy of all the Evangelists have been perfectly apparent, but there would have been no sufficient *primâ facie* ground for the too common assumption that intensely minute accuracy was *not* one of the main characteristics of the Gospels, an assumption absolutely incompatible with a right appreciation of their distinctive characters.

In dealing with the results of the examination of the Text of the Gospels, which led me to the above conclusions, I originally prepared a work which would have formed two somewhat bulky volumes. But on attempting to revise these for publication it seemed to me better, in spite of many obvious objections to such a course, to recast the whole into three smaller volumes which might each be fairly complete in itself, the first and present one dealing with the order of events in our Lord's life, the second with the significance of the variations, additions and omissions in the several Gospels, and the third shewing the general bearing of the conclusions thus arrived at on the interpretation of particular portions of the Gospels and upon the general view of our Lord's ministry and teaching which they involve.

The present volume must therefore be regarded as merely a first instalment of a more complete work and as only intended to prepare the way for a fuller treatment of the subject from the above points of view.

Having thus indicated the origin of the present work, and to some extent the lines upon which it proceeds, I will only add that in confining myself in the first instance to the attempt to demonstrate the real order of events in the Gospels, to the exclusion of other cognate and equally important questions, I am influenced by the desire not in any way to complicate that which is necessarily the first question to be settled, or even to run the risk of raising side issues which might only tend to obscure it.

That I am exaggerating in my own mind the interest which must attach to every honest attempt to deal even with this one problem of Gospel criticism I cannot think. Nor do I fear but that, such honesty being assumed, due allowance will be made for the many imperfections, and it may be errors, by which the present attempt may be more or less marred. As one of the Parochial Clergy I feel strongly that in trying to deal with this subject I am at least well within the domain of what must ever be to them a subject of study as appropriate as it is fascinating. They alone know, as no others can, the insidious effects of the attempts which are being so continually made to discredit and invalidate the very Title-deeds of Christianity, and how, both amongst those who are more or less directly influenced by the arguments advanced, and amongst the great masses of those who only catch the distant and perverted echoes of the controversy, faith is sometimes utterly shipwrecked, and still more often reduced to a mere profession utterly inoperative whether as a restraining or a motive power. To encourage 'broader and more liberal' views of the truth is the modern panacea for all the evils thus arising. But for the less educated classes it is a panacea simply inapplicable, whilst for those who are most apt to trust to it, it may well prove a reed which, when really leant upon, will only break and pierce the hand.

Unhappily it is from within, as much from without, that dangers of this kind threaten. What are really terms of capitulation are openly discussed within the camp, and by the very leaders whose hearts should be the staunchest.

To quote a single instance:—

A modern writer of considerable repute puts forward an opinion, which, though seldom advanced in such uncompromising terms, does, so far at least as its premisses are concerned, really embody the opinion of a continually increasing number of those who would be amongst the very last to suggest the surrender of that in which they had any adequate belief. Assuming that there are certain grave discrepancies in the Gospels, and that such discrepancies are—as they certainly would be if they existed—entirely inconsistent with the commonly understood meaning of Inspiration, the writer argues that the first thing we ought to do is to abandon a claim on behalf of the Evangelists, which is manifestly not consistent with the facts of the case. Then, he argues, and then only, will the general historical truthfulness of the Gospels and the force and beauty of their teaching be so universally recognized and appreciated that the time must soon come when, to use his own words[1], "works like that of Strauss would hardly be produced, or if produced would fall at once to their proper level, being classed with such writings as those of one of his countrymen (Professor S. S. Witte), who in the last quarter of the 18th century maintained that the Pyramids and the ruins of Persepolis, Palmyra, and Baalbec were natural productions, the result of volcanic agency."

That a consummation so devoutly to be wished will ever be brought about by any such impossible concessions, few persons probably will for a moment imagine. That it might be by an exactly opposite process some may perhaps hope.

Let us only suppose it possible—and I am profoundly convinced that it is so—to prove that all these imagined instances of "human error and imperfection", of which the writer speaks, have really no existence whatever; let them be explained, not by arguments designed to prove that words *may* mean what no one would ever suppose they were intended to mean, but by arguments and proofs requiring for their acceptance nothing more than the not uncommon qualities of candour and common sense, and it may not then be so unreasonable to expect that every person of ordinary intelligence, whether he be constrained to act upon the teaching of the Gospels or not, would yet be fain to admit that—apart from all that has been so universally recognized as giving to them their unrivalled beauty and sublimity—apart from the multitudinous evidences of their being something other than the unassisted handiwork of man—even the very phenomena, which have been most often urged against their Divine Authorship, do in fact constitute an abounding evidence of its reality, testifying in no uncertain manner to a design, the conception of which is as alien to the ideas, as the execution of it would be beyond the powers, even of the greatest master minds of which the literary history of the world has ever had cognizance.

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[1] Norton, *Internal Evidences of the Genuineness of the Gospels*, p. 119. Supporting the above view Mr Norton writes

"It is from this doctrine [i.e. of the inspiration of the Gospels] that the objections with which their genuineness and authenticity have been assailed derive their chief strength.

"It having been assumed that they are infallible books free from the imperfections and mistakes that belong to works of merely human narrators, and especially to those of writers so uneducated as the Evangelists, when such imperfections and mistakes have been discovered in them, the unbeliever has thought himself to have found an argument against the reality of God's revelation by Christ, while in fact he had only found an argument against a false doctrine."

I am glad to take this opportunity of expressing my sincere thanks to the Authorities of the Oxford and Cambridge University Presses for their great kindness in allowing me to make such full use of the Revised Version of the Gospels, in illustrating the views here put forward.

Any one who may yet entertain the very old, but now too generally old-fashioned belief, that,—as anything which falls short of absolute truthfulness is untruth,—the Inspiration of Holy Scripture must extend even to the very turn of every phrase, will readily understand that the above is not intended to be a mere formal acknowledgement, and that it is only the fear lest the doing so should seem to savour of presumption that prevents my expressing the same sense of obligation to those whose prolonged labours have given to the English speaking world so rich an inheritance as the Revised Version represents.

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THE

GOSPELS SELF-ARRANGED,

OR THE

"ORDER" PRESCRIBED BY S. LUKE.

RULE OBSERVED.

Rectify displacement in S. Luke, and then follow his "Order" implicitly and without a single exception.

OBJECT WITH WHICH S. LUKE WROTE "IN ORDER."

"That thou mightest know the truthfulness of the Gospels (*Λόγων*) in which thou wast instructed."

S. Luke i. 4.

THE GOSPELS
OR THE “ORDER” PRE

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SELF-ARRANGED, SCRIBED BY S. LUKE.

has been transposed. The rules under which transpositions
Evangelist whose "order" is altered will be found on
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S. LUKE.		S. JOHN.	
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CHAPTER I.

IS IT A THING INCREDIBLE THAT THE GOSPELS AS FIRST GIVEN TO MEN SHOULD HAVE EXHIBITED A PERFECT UNITY OF DESIGN AND EXECUTION?

However wide a range of subjects might be taken, it would probably be impossible to formulate any proposition which should at once suggest such conclusive evidences of its own incredibility, and yet be in itself so intrinsically probable, as the following: "That the real order of events related in the four Gospels is not a matter of opinion, but is capable of absolute demonstration."

The proposition is at first sight in direct contradiction to all the evidences supplied by the Gospels themselves; it is altogether opposed to opinions, which are the product of centuries of inquiry, and which in modern times have been endorsed alike by scholars and theologians; its acceptance would mean, not only that this or that set of opinions upon a great variety of keenly debated questions must be erroneous, but that at least the great majority of the alleged discrepancies and contradictions, which give rise to such controversies, are simply non-existent.

Assume the proposition to be true, and the very cornerstone of works written for the purpose of impugning the historical truthfulness of the Gospels at once falls from its place, whilst a whole class of works dealing with the other side of the question become at once mere literary anachronisms. Such a monument of patient labour and critical investigation as those five octavo volumes of Dissertations, in which Mr Greswell supported the views put forward in what for a long time was the received text-book of our two Universities, the *Harmonia Evangelica*, must, for instance, appear, in spite of the vast wealth of learning which it exhibits, to be merely a house built upon the sand; all his "Dissertations" turning out to be based upon an utter fallacy, and that simply because, of all the 'transpositions' of the text which they are meant to justify, scarcely one would be found to be either necessary or admissible.

And yet, in spite of all this array of evidence of incredibility, the proposition undoubtedly does carry with it a certain air of intrinsic probability—a probability manifestly arising from the fact that the establishment of it would only be a fresh testimony to the certain erroneousness of all opinions, however universally held, which in the smallest degree derogate from the perfect Unity and Truthfulness of the several parts of the Inspired Word of God.

But having already placed on one side of the balance the antecedent incredibility admittedly attaching to our proposition, let us place on the other some further and more detailed suggestions with reference to its antecedent and intrinsic probability. For only by so doing, and that on the very threshold of our inquiry, is it at all possible to anticipate the unreasoning *non placet* of the objector, and to counteract the feeling of impatience and consequent prejudice, which any reopening of a question generally supposed to be settled for all time, must necessarily evoke.

Of the many considerations which might more or less serve the purpose thus indicated, perhaps the following will carry the most weight—

1. *Existing opinions with regard to the Gospels, so far as they are inconsistent with the Gospels being in the fullest sense of the word* INSPIRED, *rest upon an assumption, which itself rests upon merely assumed inaccuracies, and which, if erroneous, is a snare as fatal to any adequate examination of them as any glaringly false assumption would necessarily be in any subject of recognised scientific inquiry.*

Let us suppose the Inspiration of Holy Scripture to be accepted in the plain sense of such passages as the following,

Well spake the Holy Ghost by Isaiah the prophet. Acts xxviii. 25.

It is not ye that speak, but the Holy Ghost. Mark xiii. 11.

Thus saith the Holy Ghost. Acts xxi. 11.

As the Holy Ghost saith, To-day if ye &c. Heb. iii. 7.

No prophecy ever came by the will of man: but men spake from God, being moved by the Holy Ghost. 2 Peter i. 21.

The Holy Ghost this signifying, that &c. Heb. ix. 8.

Every Scripture is inspired of God. 2 Tim. iii. 16.

It will then follow as a necessary consequence

(1) That the books of Holy Scripture are not to be judged exclusively, nor even primarily, by the laws which

govern ordinary literary productions, but by those which govern other works of God, viz. those realms of nature which are the special fields of scientific research.

(2) That all scrutiny of the books of Holy Scripture, based upon a supposed exact parallelism between them and ordinary literary productions, will be altogether, as men speak, unscientific, and so liable to lead to altogether erroneous results.

(3) That Holy Scripture affords a field of inquiry not only immeasurably more important, but, from the variety and exceptional combinations of the phenomena which it presents, more fitted to tax to the utmost all the natural and acquired powers of the human intellect than any with which modern science has as yet grappled.

Apply these conclusions to the study of the Gospels, and it is evident that there is no necessary *primâ facie* reason for doubting that when they have been once made the objects of that kind of study, which their origin, thus regarded, imperatively demands, we may find that there is as much difference between the appearance which they present when viewed as human compositions, and that which they present when their underlying but essential constructive elements are understood, as there is between the actual knowledge with which some old-world sage might have gazed at the phenomena of the heavens and that which enables the astronomer of to-day to deduce conclusions from them with such unerring accuracy.

Speaking of his early studies in chemistry at Giessen the late Mr Frank Buckland says,

"When a young man begins here he generally goes through the course of analysing a set of one hundred bottles, which takes him sometimes a year. These bottles are various compounds which he must find out; viz., in the first ten he has only to find one metal &c.; in the second two metals or substances &c.; till at last the highest bottles contain six or seven substances, all of which he must find out[1]."

But where are the "bottles" which may thus serve for the first training of the scientific theologian? The very necessity for providing them is not yet recognized, whilst the cumulative stores of knowledge requisite to fill them have yet to be gathered.

Assumptions of error and imperfection, standing as with a flaming sword at the gate of knowledge, have prevented any from entering in just as much as similar assumptions would have prevented men from entering into any of those fields of inquiry which in recent times have produced the richest harvest of results. The bee may have all the instincts of untiring energy implanted in it, but if, from some superinduced defect of sight, it regard all honey-producing vegetation as a beach of shingle it is certain, so long as that defect remains, to find its labour profitless.

Let us continue to assume that Holy Scripture, being the express Revelation of Him of whom it is said, God is Truth, does in fact present a field of inquiry which has special claims to be termed scientific, and we are bound to recognize as lying open before us a wholly unexplored region of facts which for importance must dwarf every other into comparative insignificance.

That the Gospels should contain these facts in their most highly developed form, and that they should afford the designed key to the elucidation of such of the mysteries of Creation and Redemption as from time to time it may seem good to The Author of all wisdom more fully to reveal, would be a natural corollary to our assumption.

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[1] *Life of F. Buckland*, p. 53.

It is therefore with reference to the Gospels especially that it behoves us to seek to ascertain the truth or untruth of an assumption as to the nature and extent of the Inspiration of their writers, upon which so much depends.

A merely experimental attempt to examine closely the varied phenomena of the Gospels reveals facts wholly inconsistent with many theories, as to the origin of the Gospels, which, if accepted, would go furthest to support any assumption of inaccuracy.

Even the few portions of the Gospels which, in the annexed arrangement of them, are subdivided with anything approximating to minuteness will—at least as far as their constructive phenomena are concerned—afford considerable evidence of this assertion.

Let us take for instance the parallel narratives, which present the most acknowledged difficulty, those detailing the circumstances attending our Lord's Resurrection.

It would be impossible to imagine explanations at once more learned, more elaborate, more complicated, but withal more contradictory, than those to which the four narratives of this event, and the necessity of reconciling them with the expressions used by the two disciples journeying to Emmaus, have given rise. If the circumstances really were at all like what, in order to satisfy each separate narrative, the explanations suppose, the difficulty of imagining that the several writers would have written as they did, and that without any sign of their so writing elsewhere, seems almost overwhelming. The result of Mr McClellan's recent and exhaustive discussion of the whole subject must be generally recognized as a distinct advance upon any previous attempt at reconciling the accounts of the several Evangelists. At the same time the extent to which his "expository summary" follows in the track of similar explanations and multiplies events, may be gathered from the single fact that he is obliged to suppose Mary Magdalene to make no fewer than six distinct visits to the Sepulchre[1]. The difficulties of verbal reconciliation are indeed met, and all the events *might* have happened as suggested, but the feeling unavoidably created is, if so many events really did take place, why in dealing with a subject of such infinite importance did not the Evangelists give some clearer intimation of them, or, as Strauss expresses his objection to all similar theories "How comes it, if combination be possible, that, of the entire series of occurrences, each Evangelist has selected for himself a separate portion"?[2]

Mr McClellan answers this inquiry by shewing how the different occurrences illustrate a proposition which he thus states:

"The Resurrection of Christ, inexhaustible in its applications, has been designedly exhibited by the Evangelists, under special guidance of the Holy Spirit, in four distinct, principal, and comprehensive aspects, requiring just so many different selections from the known series of incidents[3]."

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[1] "Mary Magdalene...again, for the sixth time, proceeds to the Sepulchre." *New Testament*, vol. I. p. 534.

[2] *Life of Jesus.* Part III. ch. IV. § 137.

[3] *New Testament*, vol. I. p. 536.

If, as an exceedingly humble inquirer into a science the very existence of which has yet to be proved, and of which, supposing it to exist, the very rudiments have yet to be learnt, I may express the conclusions to which the facts of the case so far as I can ascertain them seem to me to point, I should say that the weak point of the above answer is, that, whilst it recognizes what may be termed the phenomena of selection observable in the several narratives, it does so very inadequately, and that it entirely ignores their influence upon the far more marked and predominant phenomena of construction.

If any one will be at the pains to note carefully the subdivisions of the general narrative, as given in the annexed arrangement of the Gospels, in the case both of our Lord's trial before Pilate, and in that of the Resurrection, and will then compare these narratives with others not so subdivided, he will find that the same method of construction runs throughout them all; whilst, if he will carry his examination a step further, he will find that it continually extends even to the construction of parallel verses, and this to such an extent that it is hardly an exaggeration to say that parallel verses often present a perfect microcosm of parallel narratives, just as parallel narratives afford a microcosm, more or less complete, of the parallel records of the Gospels regarded as a whole.

If we simply apply to the History of the Resurrection the laws or rules which appear to be established by the continual recurrence of the above phenomena we shall find that the several component elements of the whole narrative, like so many substances resolved by some ascertained chemical process, at once fall apart, and are then capable of being recombined on a definite principle in an entirely new and unlooked-for form. The beauty, force, and minute truthfulness of each separate record remains unimpaired. Each is complete in itself and yet absolutely consistent with the composite narrative. The separate narratives represent in fact four distinct pictures, all exceedingly beautiful but all combining to form one more complete picture, which may in some sense be said to be an entirely new one, and which in beauty far surpasses each of those which combine to create it.

Nor is this result arrived at by arguments, which may be controverted, or by conjectures, which many may think erroneous. Long before he has come to this point in the Gospel story, the Student will have become so perfectly familiar with the ascertained principles, which he has to apply, that he will realize the force both of the separate and of the combined records much as a musician might realize the beauty of each of the component parts of a piece of music, and see at once the harmony which would necessarily result from their combination.

The truth of what is thus stated may be seen at once by reference to the actual text of the narrative as given on pp. 450—464.

To attempt to comment on an arrangement so simple would only seem to rob of its chief force the statement that, when regarded in the light of certain fixed and ascertainable principles, the Gospel text is absolutely independent ot explanation.

The many objects which such an arrangement of the component elements of the complete narrative may be designed to subserve may be illustrated by the single example of the manner in which in the narrative we are dealing with the exceptional character both of the love and of the reward of Mary of Magdala is, without any distinct statement about it, made so singularly conspicuous.

Immediately after the Burial of Christ, Mary of Magdala is found with only one companion remaining by the Sepulchre.

Late on the Sabbath Day, she is the only one who again goes to visit the Sepulchre.

On the Sabbath Evening, her previous visit to the Sepulchre does not prevent her joining those who went to "buy" spices "that they might come and anoint Him."

On the Resurrection Morning she is the earliest astir of all, being the only one who comes "*before dawn*" to the Sepulchre.

After the command given by the Angels to all the women alike, she is one of two who alone have a love sufficiently strong to overcome their terror, and to enable them to go at once and do as they were bidden.

When Peter and John run to the Sepulchre, she is distinguished even from James' Mary by alone following them.

When Peter and John leave the Sepulchre, she is again distinguished from them by still herself remaining on the spot.

Finally, as a reward for her exceptional devotion she is distinguished from and above all by being "the first" to whom Christ appeared, and with whom He conversed.

If any one is inclined to doubt whether so absolutely simple a narrative can be the designed and complete record of the events of that first Easter morning, he may find an indirect, but very certain proof, in the words which S. Luke quotes as spoken by the two disciples journeying to Emmaus. For, unless the events happened exactly as this record indicates, it is well-nigh impossible to imagine how their words could be literally true, viz. that they had gained their information from certain women, who though they had seen a vision of Angels, had not seen Christ Himself.

Whilst venturing to make the above suggestions with reference to a single portion of the Gospel narrative, I need hardly say that I do not claim to prove anything by a single illustrative example of this kind. My sole object in adducing what I conceive to be such self-evidencing facts as the above, is to try and weaken the force of any and every assumption which militates against the inviolable accuracy of the Gospels and the belief that when sufficiently examined they may be found to exhibit the most perfect Unity both of design and execution.

Supposing this belief once admitted to be, I will not even say probable, but merely possible, and it will be apparent that there may and probably do exist the most absolutely certain means of demonstrating the existence of any serious error in the Gospels, which may be due to some corruption of the original text, and so in turn of doing that which, so long as such error remained undiscovered, might be universally recognized as impossible, viz. to prove that "the actual order of events in the Gospels is a matter of demonstration and not of conjecture."

2. *The proposition will be found to represent a via media, or compromise, between the two directly opposite opinions which theologians have held on the subject.*

Thus on the one hand, we have the opinion—as expressed by the Archbishop of York in his Introduction to the *Speaker's Commentary*—of those who believe that though the Gospels are mainly chronological, yet that "the Evangelists have not so treated their subject that the construction of a complete harmony is possible."

On the other hand, we have the opinion—as expressed by Professor Westcott in his *Introduction to the Study of the Gospels*—of those who hold that the "real harmony" of the Gospels is "essentially moral, and not mechanical," "not to be found in an ingenious mosaic composed of their disjointed fragments, but in the contemplation of each narrative from its proper point of sight."

Having regard to the vast number of persons whose views these two diametrically opposite opinions represent, it is obvious that both experience and probability would alike point to some 'compromise' as the logical resultant of such opposing forces, a compromise which should at once shew the truth to be partly with one side and partly with the other.

3. *A perfectly sufficient cause exists, not only to account for the opinion that the Gospels are more or less unchronological in their arrangement, but, supposing that opinion to be erroneous, to account for the error remaining long undiscovered.*

The opinion is traditional. But traditions, though descending from times when the means of forming conclusions on critical subjects were far more limited than in the present day, are seldom received with the caution which they ought to be, especially when there appears to be the strongest *primâ facie* ground for supposing a particular tradition to be correct.

To account for this preeminently conservative influence of tradition, we must remember that, even when erroneous, it still for the most part represents the misconception or misapplication of some really existing fact; and so generally has about it just that appearance of truthfulness which leads to its being adopted, if not without question, at least without the exhaustive testing of the truth of what it asserts to which it would otherwise be subjected.

The substratum of truth contained in the tradition which affects the present question is that in the Gospels there exists *a certain amount* of unchronological arrangement; whilst the misconception based upon it is that this unchronological arrangement is distributed over all the Gospels instead of being, without any exception worthy of note, concentrated upon a portion of one of them.

Supposing this view of the matter to be correct, we see at once that, in this traditional belief in the unhistorical order of the Gospels, we have the exact conditions fulfilled, which are almost universally found to prevail in cases where any long accepted opinion has at last proved to be nothing more or less than a 'popular error.'

Thus it may well have happened that, by the mere force of this tradition, men have been led to commence their study of the Gospels upon an assumption which, from the nature of the case, absolutely precluded the possibility of their discovering the error of that assumption. Taking for granted that no means were at his disposal for ascertaining with certainty the real order of events, the would-be Harmonist has at once cast about to see what transpositions were necessary to bring the several narratives into at least approximate agreement; the result being that the very first transposition—which necessarily required others to be made to support it—made it once for all impossible that he should perceive, or even suspect, the erroneousness of the basis on which he had commenced his work.

Thus, under the treatment adopted, the stately intricacy of the original design of the text, difficult to unravel before and probably designed to be difficult, became inextricable confusion; and a "mosaic of disjointed fragments" or a series of what Strauss terms mere "historical conjectures," exhibiting more or less of an approximation to the truth, according as the spirit of the inspired narrative had been caught, was the utmost that could be hoped for as the result of the most painstaking endeavours.

But even supposing that any one did commence his study of the Gospels with a sufficient doubt of the correctness of this traditional belief in their want of historical accuracy to induce him to try and test it, he would, until very recently, have been met at the outset of his work with difficulties which would be exceedingly likely to induce him, as it has induced multitudes before him, to abandon the attempt in despair. Without the aid which modern criticism has provided in such rich profusion, facts, which ultimately become the most potent factors in his work of investigation, would not only escape him, but the erroneous influences based upon their previous misconception would continue to mislead him as they had misled others. Without such works, for instance, as those of Dr Scrivener, or of Professors Westcott and Hort by his side, and without the confidence which the infinite labour and research bestowed upon them gave him as to the balance of evidence in favour of particular readings of the text, his very striving after accuracy would only prevent his taking for granted that a reading which suited his purpose was really the right one; the mere fact that it did so suit his purpose naturally making him suspicious of its being due to some harmonizing tendency in an early copyist.

Thus, let him feel obliged to accept the usually received reading in Luke iv. 44, "He preached in the synagogues of *Galilee*," instead of the reading adopted, solely on the ground of overwhelming manuscript evidence, by Professors Westcott and Hort, "He preached in the synagogues of *Judæa*", and he would (1) lose one of the earliest evidences of the supplementary relation in which he would afterwards find S. Luke's narrative so perpetually standing to those of the other Evangelists; (2) he would be met by an utter impossibility of reconciling the several records with which he has to deal; (3) he would be deprived of the only certain evidence of the perfect consistency between the several accounts of the calling of the first four disciples; and (4) he would be unable to see any satisfactory answer to the difficulties suggested by sceptical writers with regard to the circumstances which immediately preceded our Lord's first departure from Capernaum.

In the absence of the aid which modern criticism and research thus afford, a mere passing doubt of the truth of this traditional belief in the chronological inaccuracy of the Gospels might indeed have suggested itself to one and another, but could scarcely have sufficed to induce a student to persevere long enough in any investigation on which he might enter to change the doubt of its truth into the certainty of its untruth.

For simple as the chronological problem afforded by the Gospels seems, when the method of its solution once becomes apparent, and easy as it is then to lay down a rule which any school-boy can follow—"Except in such and such cases and for such and such reasons never transpose a single verse of any of the Gospels, and remember that there is, save in these exceptional cases, always a way, and generally only one way, of reading parallel passages without transposing them and without making them involve some evident contradiction,"—still the difficulties to be overcome before this point can be arrived at are of a kind which involve, not indeed any peculiar aptitude for critical study, still less any greater amount of information than is common even to the rank and file of the clergy, but so large an amount and variety of careful work, leading necessarily until the very last to little tangible result, that no one, who had not a sufficient doubt of the tradition to induce him to commence his work with the distinct intention of carrying it on to the end, and of ascertaining exactly upon what basis of fact the tradition rested, and, if it was true, what was the precise measure of its truth, would be at all likely to carry it on until he reached the point from which alone the real facts of the case would at once stand out plainly revealed.

Under these circumstances it may easily have happened that the chronological problem presented by the Gospels as they now stand has really only remained unsolved partly because of the implicit acceptance of this traditional belief in its not admitting of complete solution, and partly because, without the light which modern students, not consciously working for this end, have yet thrown upon details upon which its solution turns, no one was likely to have a doubt of the truth of the old tradition sufficiently strong to lead him to test it at all, and still less a doubt strong enough to lead him beyond what would have appeared insurmountable difficulties.

But with the results of modern criticism and research, accessible to all, the whole aspect of the case was altered. This opposing fabric of tradition being undermined at every point, the time could not be long delayed when some one would observe the tendency of the work done ready to his hand, and speedily effect the mere mechanical task of adjusting the lever of revised facts in such a way as once for all to upset its hardly retained equilibrium.

4. *Coincident with the tradition thus tending to discourage exhaustive inquiry there have always existed two causes of complication in the Gospel narratives which, though they imperatively demanded such inquiry, were nevertheless, because of this tradition, not likely to be recognized as demanding it.*

The first and most obvious complication arises from the peculiar method of construction adopted by S. Matthew, especially in the earlier part of his Gospel; a method the more perplexing because—supposing the contention of this volume, viz. that S. Mark, S. Luke and S. John all agree in their chronology, to be true—it involves a constant transition from a strictly chronological to a wholly unchronological arrangement of incidents, or because, in other words, he illustrates the oral teaching of our Lord, which it was his primary object to set forth, sometimes by a single incident,—which happened perhaps a year before or perhaps a year after the discourse which it is used to illustrate, and which is chosen only for its doctrinal significance,—and sometimes by a group of incidents all given in their right order *relatively to each other*, but *not* in their right order *relatively to the rest of the ministry.*

For instance, being desirous of giving the greatest possible prominence to the Sermon on the Mount, and that by placing it in the very forefront of his Gospel, S. Matthew summarizes the events of the two years which preceded it in nine verses, these verses being again divided into three separate summaries; the first dealing generally with the whole of the early part of that period; the second dealing specifically with one subject, and combining the account of the first meeting of Christ with the four Disciples after leaving Nazareth with His call of the same Disciples on His second departure from Capernaum six months later; and the third embracing in three verses the whole history of the next twelve months as well as the general result of the work of the whole two years. Then, having recorded the Sermon on the Mount, he uses not all, but a certain number of the incidents designedly excluded from the former summaries, for the purpose of illustrating its teaching, but in doing this *reverses the real order of incidents*, and uses single incidents or groups of incidents just as his subject requires.

Nor is the second section of S. Matthew's Gospel, from our present point of view, one whit less perplexing.

The first choice of the twelve Apostles, which took place before the Sermon on the Mount, is combined with their first despatch on an independent mission, which took place many months after it, whilst very much that was spoken at an altogether later date is incorporated with the oral teaching of that occasion. At the same time, with regard to the incidents mentioned immediately after these discourses, what happened after the *later* is recorded before what happened after the earlier event, whilst these records are *followed* by incidents excluded from the *earliest* summaries; these again being immediately followed, and that without any apparent want of connexion, by incidents separated from them by an interval to be measured by years, and connected, not by any chronological tie, but by their appropriateness for illustrating the unbelief and progressive hostility of the Pharisees.

Thus we have only to make allowance for the entire absence of any means of determining with exactness where S. Matthew's order was, and where it was not, chronological, and to remember the influence which, from its standing first, his Gospel was likely to exercise upon every attempt to ascertain the actual sequence of events, and we shall see at once how many elements of difficulty his method of writing involved, and yet how likely they were to remain unsuspected so long as no such key to this method, as I hope to prove S. Luke's Gospel originally afforded, was available. An historical outline suggested by S. Matthew and filled in from the other Gospels could not under these circumstances possibly do otherwise than give an entirely erroneous view of the Gospel narrative as a whole, and involve the very contradictions which have brought Harmonies into such grave disrepute.

The second cause of complication is to be found in the fact already alluded to, viz. that a considerable section of S. Luke's Gospel is the scene of an entirely abnormal arrangement of incidents, the unanimous testimony of the other Evangelists shewing that ch. viii. 22—xi. 13 requires to be read after xi. 14—xiii. 21.

Without attempting at present to go into the details of this cause of complication, it may suffice to point out that, though the *two parts* of this section thus practically stand transposed, *the order of the incidents peculiar to each section* is, as everywhere else in S. Luke, in what would appear to be exact chronological order, though this fact, as well as the necessity for reading the second before the first part of the whole section, is greatly obscured both by the large amount of matter peculiar to S. Luke which the section contains, and by the same cause in the parallel sections of S. Matthew and S. Mark.

Assuming the facts to be as here stated, we shall see at once that so hopelessly abnormal an arrangement was not likely even to be suspected, much less made due allowance for, until its existence was revealed by such an exhaustive inquiry as we have shown was not generally thought to be necessary. At the same time, so long as its existence remained unsuspected or undiscovered, the task of adjusting the Gospels to each other, and that without any transposition which would impugn the accuracy of either Evangelist, was bound to remain an altogether impossible one.

5. *All attempts hitherto made to harmonize the Gospels, inasmuch as they have invariably proceeded upon the traditional belief of their being at least to a certain extent inexact, have involved alterations of the text, the assumed necessity for which has seemed to many to militate against any adequate conception of their Inspiration and consequently against their supreme claim to universal acceptance.*

On the very threshold of his work any student attempting the task of harmonizing the Gospels perceives it to be absolutely certain that, in order to reduce the four narratives into one connected whole, a certain number of incidents recorded must be transposed from the order which one or other narrative assigns to them; and, as no principle upon which such transpositions should be made is apparent, he assumes, mainly on the faith of the tradition we have been considering, that no such principle is ascertainable. Hence he necessarily regards the making such alterations as seem most certainly to be required as the proper commencement of his work.

But before he can make these alterations he is obliged, in the absence of any clearly defined principle upon which he can proceed, to formulate for himself certain theories as to an order of events, which is no longer to be the Gospel order, but one carefully elaborated from his own consciousness, and depending entirely upon his power of doing what is in its nature impossible, viz. so to balance conflicting evidence as to arrive at a satisfactory decision as to the facts on which it bears.

Having thus in the first instance formulated for himself certain guiding theories, the Harmonist proceeds to the work of deducing from them his facts; the more usual process of marshalling all his facts and from them deducing his theories being, he assumes, impossible. The inevitable result of this process is that he is finally led on to conclusions, arrived at by infinite labour but all depending upon a complicated series of "historical conjectures," even the proximate accuracy or inaccuracy of which it must be impossible to test, but the inaccuracy of any one of which must be more or less fatal to the whole superstructure raised on, or in any way depending upon them. Thus, if the general result of his labours satisfies himself, it is the utmost that the Harmonist can expect; the hope that any considerable number of persons should take the same view on such an infinite variety of topics, on all of which the evidence is more or less conflicting, being out of the question.

But practical failure in the task attempted is not the only result of efforts thus commencing, instead of ending, with alterations. A very few merely arbitrary emendations of the original text are quite sufficient not only to increase the original obscurity in which the real order of events was involved, but so strongly to accentuate previously existing difficulties, that the wonder is, not that so many have had their faith in the Gospels shaken by the obvious failure of these strivings after harmony, but that so many have preserved it intact.

That this view of the case is by no means an exaggerated one is to a great extent shewn by the strong reaction which has of late years set in against attempts to harmonize the Gospels—attempts as to the legitimacy and praiseworthiness of which it was at one time impossible to say that two opinions existed.

Yet no one who really considers the case can doubt that this reaction is perfectly natural.

Not to assume the truth of the general statements just made as to the way in which Harmonies have been constructed, and the effects which such a method of proceeding is sure to produce, let us take two instances, which admit of being shortly stated, of the way in which the process of harmonizing is found to be worked out, when a prolific writer like Mr Greswell allows us to trace it.

One of Mr Greswell's theories requires that the whole of a portion of S. Luke's narrative should refer not to a visit to Jerusalem but to Galilee. He therefore proceeds, wholly undismayed by the difficulty of his task, to prove that when S. Luke says of our Lord 'He stedfastly set His face to go to Jerusalem' he does not mean that He really proceeded at once to go in the direction indicated, but that, using a well-recognized method of speech, He was defining the *purpose* not the *direction* of the journey, and meant to say that Jerusalem was our Lord's *ultimate destination*, and that He was at the time really journeying northwards to Galilee, not southwards to Jerusalem[1].

Again, when a similar contradiction to his theory confronts him in the record of our Lord's visit to the house of Martha and Mary, he is able to find reasons which convince him that, Lazarus as well as Martha and Mary certainly resided in Galilee, and that it was "a very ancient and very general mistake" which "confounded" the village of Martha and Mary with Bethany[2].

Or to take an illustration from probably the best of quite recently issued Harmonies, that put forth by the Christian Knowledge Society. The first transposition we come to will serve our purpose perfectly, as exhibiting in a singularly striking manner the constantly recurring effect, not so much of forced interpretations of words, as of the merely arbitrary alterations of the text, which are supposed to be necessary to bring two or more of the Gospels into agreement.

S. Matthew says that our Lord did certain things *after leaving* Nazareth; the Harmony in question assumes that the Evangelist must have meant *before He went to* Nazareth, and accordingly transposes the narrative so as to give it this meaning, printing Matt. iv. 17 before Matt. iv. 13—16.

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[1] Greswell's *Dissertation*, vol. II. p. 527.

[2] *Ibid.* p. 545.

It does not need any very cultivated intelligence to see that, of transpositions made in the same arbitrary manner as the above, a very large proportion do in reality involve, directly or indirectly, a distinct impeachment of the veracity of one or other of the Evangelists. When therefore we remember that in ordinary Harmonies such transpositions as the above are almost indefinitely multiplied, we can hardly wonder that in recent times a strong reaction should have set in against them, and that many of those who have the most implicit faith in the truthfulness of the Gospels should have come to think that such strivings after harmony only keep the armoury of scepticism constantly supplied with fresh weapons of offence, and really exaggerate the very difficulties, which they are intended to remove?

6. *But, on the other hand, the opinion which assumes the work of the Harmonist to be unnecessary, and even harmful, and declares the order of arrangement in the Gospels to be essentially* '*moral and not mechanical,*' *is in itself so greatly opposed to what most persons would consider the obvious intention of the several Evangelists, that its being put forward must necessarily be regarded by the sceptic as a virtual confession of defeat on the part of his opponents.*

That the opinion which seeks to substitute a 'moral' for a 'mechanical' order is categorically true of a certain part of S. Matthew's Gospel, and that it is so far true with regard to the other Gospels that it recognizes a principle which, though not to the exclusion of chronological order, does in fact pervade their whole method of construction, dictating what shall be omitted and what inserted in each Gospel, may be readily admitted. But what we would contend is, that, whilst this opinion recognizes one part of the truth, it denies another and equally important part, inasmuch as the 'moral order' on the one hand and 'the mechanical' or chronological order on the other may, and in fact do, save only in part of S. Matthew's narrative, coexist in the Gospels, and cannot therefore be rightly dealt with as alternative or antagonistic systems.

We should rather put the matter in this way, 'moral or logical' order = the order of Supreme Fitness = the order which was according to the determinate counsel and foreknowledge of God = the order in which the events really took place = the historical and chronological order = the 'mechanical' order.

That the moral order is in fact identical with the historical order is a truth which admits of illustration limited only by the recorded facts of the Gospels. From the Incarnation to the Ascension, from the beginning of miracles on a third day at a marriage feast at Cana, when the Redeemer's glory was first manifested forth, to the crowning miracle at the grave of Lazarus, when, again on the third day, Christ was "perfected," there is the same unvarying and unquestionable evidence of this order of Supreme Fitness being coexistent, and advancing *pari passu*, with the actually recorded history.

Nay, so strikingly is this very often the case that the evident 'moral order' will often throw light upon and lead us first to suspect any error which may have obscured the conception of the historical order. For instance

The words "My Father worketh *hitherto* and I work," regarded as an opening Manifesto, spoken at the commencement of our Lord's public Ministry, and at a Feast to be so ever memorable in the annals of the Church as that of Pentecost, have a "Supreme Fitness" which is altogether lacking when we are asked to suppose that they were spoken at a later period and at the Feast of Purim; their very appropriateness in the one case, and the absence of any peculiar appropriateness in the other, thus first suggesting that, in the much debated question as to this unnamed Feast of S. John v. 1., Chrysostom, and the earlier authorities generally, must be right and modern opinion wrong.

And as it is with questions of historical order, so is it also and in equally marked degree with reference to questions of interpretation.

There is perhaps no passage in the Gospels the traditional and accepted interpretation of which has been so generally regarded, to use the words of Archbishop Trench[1], as "forced," "artificial" and "unreal" as that of our Lord's conversation with the Disciples at the Well of Samaria; but the moment we ask ourselves the question 'What at this particular juncture—when the result of His preaching to the Gentile Samaritans was brought into such sharp contrast with the result of His preaching to the Jews—should we expect our Lord to insist upon, to the entire exclusion of any other thought?' then we see that the opening words of his address, "I have meat to eat that ye know not of," are, though in a very different way from that which Archbishop Trench suggests, really the key-note, not of a part only, but of the whole, of his after-discourse, and that, in interpreting the latter part of it, commentators who have been so severe upon the Disciples for their dulness in giving a material significance to words intended to be understood in a spiritual sense, have fallen into a similar mistake themselves by giving a spiritual significance to words intended to be taken in a material sense, and in not perceiving (1) that in the words 'for in this,' sc. bread (not 'for herein'), a *contrast* is commenced between the material bread for which Christ had 'sent' His disciples, and that 'meat which they knew not of'; (2) that the material bread represented the result of other men's labours of which the Disciples were taking advantage; and (3) that Christ Himself was both the sower and the reaper, rejoicing in both capacities 'at one and the same time' (*ὁμοῦ*)—and not, as in the case of material bread, after an interval of four months—and receiving already, as the result of His Ministry to those Samaritan strangers, an earnest of that reward which should be more fully His when "Gentiles should come to His light and kings to the brightness of His rising."

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[1] *Studies on the Gospels*, p. 131.

But whilst it may well be granted that it is of the deepest moment that we should thus recognize a truth so interwoven in the whole texture of the Gospels as that which tells us that there is a 'moral order' in the events as related both in the Gospels regarded as a whole, and as related by each Evangelist separately, we may fairly argue, that we rather weaken than confirm our sense of its importance by assuming a possible and even probable want of identity between this moral order on the one hand and the mechanical or chronological order on the other.

The evidence that throughout the Gospels an historical order has been designedly followed, as the rule and not the exception, is so unmistakeable, and withal is so much more apparent than, from the nature of the case, the evidence of a moral order can be, that the mere proposition to substitute the latter for the former can only induce many to suspect the reality and existence of the order thus substituted. They feel that they are entitled by the wording of the Gospels themselves to insist, as a first requirement to their reception of them, that they make good that which, in their opinion, they distinctly claim, viz. Historical accuracy. Thus they take their stand on ground which they hold themselves to be fully justified in occupying, and, feeling their position to be impregnable, they refuse to be drawn from it.

At the same time, to on-lookers the mere abandonment of the claim for historical order so long and so stoutly contended for, and the falling back upon an order which, however really existing, is susceptible of no universally accepted tests, seems to fall little short of an acknowledgment of defeat.

Such are some of the considerations which I would venture to suggest are calculated greatly to increase the antecedent probability inherent in the proposition which we are considering, and which at least fairly balance, if they do not outweigh, the antecedent incredibility which at first sight may appear to attach to it.

After all, grant the proposition true, and what follows? Simply this; that it is not the first time, and doubtless will not be the last, that we shall have to confess that our misunderstanding of Holy Scripture has been due, not to the absence of facts requisite to its elucidation, but to our own want of appreciation of those facts, a want of appreciation only too aptly illustrating our constant forgetfulness of the abiding truth enshrined in the quaint words of an old Poet[1]:—

> "Yet all these were, when no man did them know;
> Yet have from wisest ages hidden beene;
> And later times thinges more unknowne shall show.
> Why then should witlesse man so much misweene,
> That nothing is, but that which he hath seen."

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[1] Spenser, *Faery Queene*, Introd. to Book II.

CHAPTER II.

THE DISPLACED SECTION OF S. LUKE.

The mere assertion that all the four Gospels can be brought into perfect accord by the rectification of a single error in one of them, implies that this error must be of a highly exceptional character, and that from the circumstances of the case—there being three correct narratives by which to test the one supposed to have been tampered with—it must be possible to produce an amount of evidence, shewing that the error either was or was not made, which shall be overwhelmingly strong.

The motive for the supposed displacement of the text was, as will be shewn, to avoid an appearance of contradiction between S. Mark and S. Luke, an object which would be at once attained by taking what now stands as Luke xi. 14—xiii. 21 out of its original position before Luke viii. 22 (see Table, p. xiv.), and inserting it, as a sort of Appendix, after what was probably regarded as the end of the Galilæan Ministry, i.e. after what now stands as Luke viii. 22—xi.—13.

It may be well to mention here parenthetically that the idea of S. Luke's Gospel having consisted of three parts, the first part ending with the Galilæan Ministry, and the second consisting of an appendix to the first, was suggested many years ago, so that, supposing it should be possible to prove the real nature of the original error, it would be interesting to note how closely students have for years been as it were upon its track.

In his *Ordo Sæclorum* (p. 638) Mr Brown says, "I regard this portion of S. Luke's Gospel—Luke xi. 1—xviii. 14—in the light of an appendix, or episode, in which, *at the close of the detailed history of the ministry in Galilee*, the Evangelist brings together a number of incidents, conversations, and discourses, some perhaps belonging to the time of that journey, *others certainly to earlier occasions*, connected however throughout by a unity of purpose, which seems to consist in a prevailing allusion, symbolical or prophetical, to the mystery of the rejection of Israel and the calling of the Gentiles."

Now if for Luke xi. 1—xviii. 14 Mr Brown had written Luke xi. 14—xiii. 21, his suggestion would simply be that S. Luke had *himself* designedly done that, which our contention is has indeed demonstrably been done by some one, but which must have been done either by a copyist or by revisers, inasmuch as, for reasons which will be stated, it could not by any possibility have been done by S. Luke himself.

It may also be well here to remind the reader of the fact, that no portion of the Gospel history has given rise to anything like the number and variety of 'theories' which have been suggested in explanation of the difficulties and contradictions, which this part of S. Luke's Gospel, as it stands now, admittedly involves.

The extent to which this statement is true may be illustrated by the single fact, that one of the most recent and exhaustive critical commentaries on the Gospels, that of Mr Mc Clellan, discusses no fewer than ten chief 'schemes,' all supported by many honoured names, by which it has been thought that *one* only out of many 'groups' of these 'difficulties' may be, if not disposed of, at least minimized.

One other consideration, tending to shew the *primâ facie* probability of the existence of some fundamental error in the text not attributable to S. Luke himself, may also be fairly adduced, viz. this, that, save in the portion of his Gospel affected by the error suggested, S. Luke is in absolute and uniform accord with S. Mark and S. John, the uniformity stopping at Luke viii. 21 and recommencing at Luke xiii. 22, the exact limits within which the two sections in question are comprised.

On the other hand, it is an equally demonstrable fact, that, the suggested error being corrected, the section of S. Luke's Gospel which lies between these points no longer proves any exception to this otherwise invariable agreement. Or, to put the same fact somewhat differently, let the supposed displacement be corrected, and not only do all difficulties in S. Luke disappear, but his own express declaration as to an 'order'—presumably chronological order—being the main characteristic of his Gospel, is found to be exactly and literally fulfilled; whilst his design of testifying to the "truthfulness of the Gospels" in which Theophilus was instructed becomes no less conspicuous.

But, however desirable the correction of the suggested error may thus seem to be, we have still to bear in mind the very startling fact, that the correction must affect, not only about one-fourth of the whole of S. Luke's Gospel, but, directly or indirectly, considerably more than half of the Gospels of S. Matthew and S. Mark; whilst the effect which it produces on S. John's Gospel, though not so wide reaching, is scarcely less important.

Under these circumstances let us try to imagine what would be an amount of evidence which would be sufficient to leave no reasonable room for doubt, in the mind of any impartial critic, as to the certainty of the error having been made, and the consequent necessity for rectifying it, and then see whether, or how far, such evidence is really forthcoming.

Let it then be required to prove

1. That the text affected by the displacement is, as it now stands, a falsification of S. Luke's promise to write 'in order,' and that it constitutes the only exception to his fulfilment of this promise.

2. That, according to a literal interpretation of his preface, S. Luke proposes to write 'in order' for the special purpose of clearing up certain apparent inaccuracies in those Gospels in which Theophilus had been instructed, presumably those of S. Matthew, S. Mark, and S. John, and that this purpose is exactly fulfilled throughout the greater part of his Gospel, and would be fulfilled by the whole of it were this displacement rectified.

3. That, by the received arrangement of his text, S. Luke is made to contradict himself.

4. That a sufficient cause to account for the alleged displacement is to be found in the flagrant contradiction which S. Luke's text, as *ex hypothesi* it originally stood, would *at first sight* appear to present to that of S. Mark.

5. That the postponement of what now stands as Luke xi. 14—xiii. 21, would have been further recommended by its having the effect of preventing an *appearance* (*a*) of another supposed contradiction between S. Luke and the other Evangelists, and (*b*) of a meaningless repetition in S. Luke's own Gospel.

6. That, the displacement once made, the advantages of the fresh arrangement of the text would be so much more obvious than the contradictions it entailed, that MSS. containing the original arrangement would be very quickly discredited.

7. That, from the nature of the case, there being three other pictures with which to compare the one supposed to have been tampered with, absolutely conclusive evidence—especially with regard to the present as compared with the original order of events at the several points where the narrative must have been disconnected and reunited—would be forthcoming, and that this evidence would necessarily be as conspicuously absent in the case of the *wrong* as it would be conspicuously present in the case of the *right* order.

8. That, though the main principle of construction, which suggests and requires the correction contended for, is, as S. Luke's text now stands, only a matter of deduction and inference, yet, as soon as his Text is placed in what is claimed to have been its original order, this principle is at once seen to be identical with the guiding principle indicated in his Preface.

9. That the correctness of the principles of construction which suggest and require the alteration contended for is testified by the fact that, when the alteration is made, it

becomes apparent that, with two or three very minor exceptions, the order of events given by S. Luke is identical with that given by S. Mark, and that we are thus enabled on the testimony of two witnesses, both being Evangelists, to perceive exactly in what instances S. Matthew has departed from a strictly chronological order, and so to ascertain the exact plan upon which his Gospel is written.

10. That the correctness of the principles of construction which suggest and require the particular transposition contended for is testified by the fact that when applied to the general arrangement of the Four Gospels they at once shew them to be in perfect accord and thus produce the result which Harmonists have so long striven after but have confessedly failed to arrive at.

11. That, whereas the revision of S. Luke's text required to rectify the alleged displacement is of so unusual and drastic a character, that, if no such displacement had taken place, it would necessarily serve greatly to increase any previous difficulty in reconciling the several narratives, it does as a matter of fact entirely remove that difficulty and results in our being able to form a continuous narrative, which at once commends itself to our judgement as certainly true, and at the same time altogether removes those special difficulties which have given rise to the greatest amount of controversy.

12. That the revised order of S. Luke's Text brings out into bold relief the most emphatic evidence which his Gospel contains of the Divinity of our Lord, and reveals a remarkable coincidence of testimony on this subject between his Gospel and that of S. John.

In spite of the formality of such an enumeration of evidences as the above, I have thought it best to try to shew, as it were at a glance, how singularly strong is the cumulative force of the proofs thus indicated.

I do not think—but it is an opinion not difficult to test—that any judge in a court of law would hesitate to direct a jury that the above points, supposing all, or the majority of them, to be established to their satisfaction, amounted to absolute and incontrovertible evidence of fact; evidence even stronger than under all the circumstances could perhaps be reasonably expected.

Let us then proceed to our proofs.

I.

Required to prove—

That the text affected by the proposed transposition is, as it now stands, a falsification of S. Luke's promise to write 'in order,' and that it constitutes the only exception to the fulfilment of this promise.

Here we are met at once by what I conceive to be one of the very many curious and deeply important effects of the error which has to be proved.

Assuming for a moment the existence of this error, it will be seen that, by throwing S. Luke's Gospel altogether out of its original order, it entirely altered its designed relation to the other Gospels; and further, that this relation being of the very essence of the whole plan of his Gospel, S. Luke's Preface, or definition of his plan, did not, from the moment the error was made, admit of being either understood or translated literally.

S. Luke's Gospel standing as it does now, a literal acceptance of the obvious meaning of the Preface at once ranges the promise and the performance of S. Luke in direct antagonism; whilst *the definition of the object* of his writing 'in order' becomes at once so obscured as to be absolutely unintelligible; so much so that the best a translator can do is to take refuge in a vague generality, and make S. Luke speak of 'the certainty of the things,' instead of 'the truthfulness of the treatises or Gospels' (*Λόγων*), which, when he wrote, formed the subject of all formal catechetical instruction in the early Church—the fact that the word Λόγος is used in both S. Luke's 'Prefaces' (see Acts i. 1), presumably with the same meaning, being unavoidably ignored.

But the moment the effect of rectifying the alleged displacement in his Gospel is perceived, the promise of the Preface stands, as it should do, interpreted, not contradicted, by that which it introduces. At the same time the full significance of the nicer shades of meaning attaching to the various words used in the Preface being no longer obscured by misconception as to the impression, which they were intended to convey, we are able at once to adopt so absolutely literal a translation as the following:

"Forasmuch as many have attempted to arrange afresh a narrative of those things which were accomplished in our midst, even as they handed it over to us which were eyewitnesses and Ministers of The Word, it seemed good to me also, having followed the course of all things accurately from the first, to write to thee in order, most excellent Theophilus, that thou mightest know the truthfulness of the Gospels wherein thou wast instructed."

As it stands, S. Luke's Gospel is demonstrably *not* written in historical or chronological order: nay, so unhistorical does its arrangement appear, that so acute a critic as Mr McCllellan, after putting forth "a conspectus shewing the organic structure and dogmatic connexion of S. Luke's Gospel," such conspectus proceeding on the same lines as similar ones suggested respectively by Professors Ebrard, Oosterzee and Westcott, concludes his argument with the words, "If our conspectus be only fundamentally correct the historical hypothesis is for ever destroyed."

Nor are the opinions of modern writers of world-wide repute less emphatic as to the meaning of the actual word in S. Luke's Preface translated 'in order.' That it does *not* mean historical order they are convinced.

But arguments based upon an unusual, though admissible meaning of a word, are always specially open to suspicion, and in the present case the fact may well have been, that to credit a writer with saying one thing, and then immediately proceeding to do another, has seemed such a manifest *reductio ad absurdum*, that there has existed a sort of logical necessity to interpret what S. Luke *said* by what he appeared to have *done.*

Hence the natural wish to harmonize promise and performance was really father to the thought, which, but for the apparent contradiction between them, would probably never have been suggested.

That this modern interpretation of the expression 'in order,' logical and uncontrovertible as it seemed, should always have been regarded by many as unsatisfactory was natural enough. Apart from its involving a very rare use of the original word, the context constitutes it a peculiarly strained one; especially when it is observed that the 're-arrangement,' which many had unsuccessfully attempted, must presumably have been an historical one, and could not therefore have been corrected by an arrangement which proceeded on different lines, and which, if wanting in methodical order, was calculated to involve the real sequence of events in even greater uncertainty than before.

On the other hand, directly we see that the performance of S. Luke does not in fact belie his promise, all need for any strained interpretation is removed. His Gospel is immediately seen to be *the* one in which, from beginning to end, there is no ambiguity of arrangement whatever, and which does not therefore require even a single 'literary adjustment' to bring it into exact accord with the other Gospels.

Thus the promise, literally interpreted, leads directly to the promise literally fulfilled.

That the fact is as here stated will be proved by the arrangement of the Four Gospels annexed, and by the entire absence from it of any transposition whatever of S. Luke's text, save the single one required to rectify the displacement in question.

2.

Required to prove—

That, according to a literal interpretation of his Preface, S. Luke promises to write 'in order' for the purpose of clearing up certain apparent inaccuracies in those Gospels in which Theophilus had been instructed, presumably those of S. Matthew, S. Mark, and S. John, and that this purpose is exactly fulfilled throughout the greater part of his Gospel and would be fulfilled by the whole of it were this displacement rectified.

S. Luke's object was to remove an uncertainty, or suspicion of untruthfulness, which had affected certain Gospels (Λόγοι) which, he states, had been handed over to the Church by those whose authority for writing them consisted in their having been either "eye-witnesses or ministers of the word;" this uncertainty, or suspicion, having been engendered by certain unsuccessful attempts which many had previously made to rearrange, or harmonize, these Gospels.

That these Logoi were in fact the Gospels of S. Matthew, S. Mark, and S. John, we gather (1) from the use which S. Luke makes of the word *Logos* in his Preface to the Acts, where he styles his own Gospel a *Logos*, (2) from his definition of the writers, and (3) from the fact that, from the very commencement to the end of his Gospel, he traverses the same ground, and deals with the same incidents, as those Evangelists; and that, not only in the same general order, but in such a manner as to elucidate on every occasion the meaning of such occasional departures from a chronological order of narration as the Gospel of S. Matthew continually, and of S. Mark on very rare occasions, exhibits. Whilst, with regard to detailed narratives, as, for instance, that of the Institution of the Last Supper and that of the scourging of Christ before His crucifixion, he invariably enables us to see the meaning of statements which, without his guidance, we should certainly misunderstand.

Interpreted by its performance, the meaning of S. Luke's promise to Theophilus is simply this:

"Accept my Gospel as absolutely and invariably true, and you will then find that there is only one way of understanding the different methods which the other Evangelists adopt in relating various facts, and you will thus at once see the perfect truthfulness of the Gospels in which thou wast instructed."

Holy Scripture is never apologetic, and there is therefore no such detailed explanation of apparent discrepancies as an ordinary writer would, under similar circumstances, have provided. There is simply a demand upon the faith of Theophilus accompanied by a filling up of gaps, which were in danger of being and probably had been filled up by apocryphal writers, and a restatement of facts, so far as such restatement was necessary, to shew that the witness of the former Evangelists did in reality, whatever 'many' might have said to the contrary, agree together.

A certain amount of difficulty in reconciling the restatement of facts with the statements previously misunderstood did indeed still remain. But the difficulty was always of a kind which implicit belief in the truthfulness of *all* the narratives would speedily get over; a fact which is conspicuously illustrated in the case of the *apparent* contradiction which, according to our contention, led to the displacement of S. Luke's text which we are considering.

But, again, appeal must be made to the annexed arrangement of the text of the Four Gospels for actual proof of the fact (1) that, on every occasion, without a single exception, where the smallest transposition of the text of either of the other Gospels is necessary, the transposition is one dictated and required by the rule of S. Luke's Preface understood as above; and (2) that such transpositions, being due merely to a different plan of writing, are never found to impugn, directly or indirectly, the exact accuracy of the writers.

3.

Required to prove—

That, by the received arrangement of his text, S. Luke is made to contradict himself.

The whole of the section viii. 22—xi. 13 belongs as manifestly to the close, as the section xi. 14—xiii. 21 does to a much earlier portion, of our Lord's ministry.

For instance in S. Luke ix. 51 we read "when the time was come that He should be received up, He stedfastly set His face to go to Jerusalem."

This statement follows not only the account of the Transfiguration, given by two other Evangelists as the fitting close of the Galilæan ministry, but also a reference to the decease which Christ should accomplish at Jerusalem. Thus the only impression which it can possibly be intended to convey—unless a very strained interpretation be put upon it—is that the beginning of the end had now arrived.

But more than this, everything which is related in connexion with this statement tends to confirm the impression, which the words themselves convey, that the Galilæan ministry is past. Capernaum's time of trial is over, and her final doom placed on record. The contest with Satan has at length resulted in victory, and he is already beheld 'falling as lightning from Heaven.' Every discourse implies the nearness of the end. The Transfiguration is spoken of as the immediate precursor of it. Christ's sufferings, His rejection, His death, and resurrection on the third day (Luke ix. 22), are so soon to be accomplished facts that the minds of the Disciples are now again and again prepared for them. The home at Capernaum was no longer available, for now the Son of man had not where to lay his head. The mission of the Seventy, with the instructions given to them, already contemplates a state of things altogether different from that which marks all the main portion of our Lord's personal ministry. The mighty works done in Chorazin, Bethsaida and Capernaum have been brought to an end, and are spoken of as having failed in their object. Finally, a visit to Bethany, and presumably to Jerusalem, mark the actual commencement of the first scene of the last act of the Divine Drama. In all this there can be no possible room for doubt that in this section, viii. 22—xi. 13, S. Luke means his readers to understand that his history is rapidly approaching to its climax, and that he has entirely done with all those events which gradually led up to it.

But what an utter and hopeless contradiction to all this is involved as we pass on, in reading the received text, to the section xi. 14—xiii. 21. We are carried back in a moment to utterly different circumstances, different thoughts, different arguments, all of which tell us of the re-opening of a closed chapter of our Author's history. We don't want the evidence of three other writers to tell us this. They tell us no more than S. Luke tells us himself.

For see what he does. He transports us at once to places and scenes, discourses and teaching, which could not possibly find their proper place after the point in the history to which, as the text now stands, he has conducted us.

In section xi. 14—xiii. 21 we are back at Capernaum;

back amongst allusions which suppose the time of probation for that city to be still present; back amongst conversations which suppose the death of Christ to be still an event altogether in the future; back in the presence of the baptism of suffering thought of as yet far distant; back at the parable of the fig-tree, with its manifest allusion to the whole year of patient and laborious teaching, which was yet to precede the end of the ministry; and finally back amongst parables belonging to a form of teaching which S. Luke himself in the beginning of Chapter VIII., has identified with an earlier time.

Apart from our actual knowledge of the facts of the case derived from the other Evangelists, when we thus examine the narrative of S. Luke by itself, we feel instinctively that we *must* be confronted with some mistaken arrangement of the text, which, even if it should prove unexplainable, we should feel an almost insuperable difficulty in attributing to the deliberate design of the writer himself.

4.

Required to prove—

That a sufficient cause to account for the alleged displacement is to be found in the flagrant contradiction which S. Luke's text, as it originally stood, would, at first sight, appear to present to that of S. Mark.

It is universally admitted, that of all the many causes which have led to alterations of the original text of the Gospels, none has been more fruitful of error than the desire on the part of copyists, and sometimes of revisers, to remove the appearance of contradiction between the several narratives. Whilst it is evident, that just in proportion as an alteration once made is plausible and apparently necessary, in that proportion it is likely to be repeated and perpetuated, until at last it may even come to be received as certainly the true reading.

If this be so even when the existence of an alternative reading is known, and supported by the authority of many of the oldest MSS.—as in the case of Luke iv. 44,—how much more would it be true of any alteration which may have been made during what we may term the 'pre-historic' period, viz. that which preceded the date of the earliest MSS. and Versions which have come down to us.

The tendency to harmonize, which is proved to have existed in later times, must have been, and we know was, just as potent during the several centuries which fail to provide any contemporary manuscript evidence of its handiwork. Thus, for instance, we find a disciple of Irenæus, at the end of the second or very early in the third century, actually accusing his opponents not only of having tampered with the Holy Scriptures but of having published what they called 'corrected copies,' but which he considered simply ruined[1].

It will thus be seen that the absence of MS. evidence does not seriously affect the probability of a pre-historic alteration having been made, provided the alteration is not only provable by sufficient internal evidence, but is of so manifestly plausible a character as to make it likely that, if made at all, it would have been made in the very earliest MSS.

The difficulty which would naturally have suggested the displacement—supposing, as is almost certain to have been the case, that a particular passage of S. Mark was understood formerly as it is to this day—was apparently insurmountable. S. Mark would be found describing what, in modern times, is usually called 'the Day of Teaching'—i.e. the Day of Teaching by Parables—and clearly stating, that the day ended by our Lord embarking to cross the Sea of Galilee, on the occasion of His stilling the tempest. But between his record of the (so-called) Day of Teaching and this embarkation, S. Luke would be found, as we suppose the text to have originally stood, to interpose a series of events and discourses which occupied at least one other day and that day a Sabbath, and which unless closely compared with the incidents related by S. Matthew and S. Mark would have appeared to have occupied a much longer period.

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[1] See Salmon's *Introduction to the New Testament*, p. 66.

A more flagrant contradiction between the two writers than would at first sight have appeared to be involved cannot be imagined. Moreover it was a contradiction which could not possibly be explained until the meaning of S. Luke's Preface was understood. Until that time—and we must remember that its meaning may then, as it necessarily was afterwards, have been unperceived—the appearance of so grave a contradiction had either to be acquiesced in, or else it was necessary to rectify it by some such apparently simple plan as that of postponing the offending section, and bringing S. Luke's account of the 'embarkation' into the same relative position with regard to the Parable of the Sower and the (so-called) Day of Teaching as it occupied in S. Mark.

Assuredly when a choice had to be made between these alternatives, the maxim 'Between two evils choose the least' was extremely likely sooner or later to be acted upon.

Nor in the days of manuscript, and before any habit of studying the Gospels together could possibly have become general, would the inevitable consequences of this apparently simple alteration have been necessarily apparent. By taking a portion of S. Luke's narrative which records so many events only mentioned by himself, and placing it beyond the point at which it could conflict with any statement of either of the other Evangelists, i.e. beyond what was probably regarded as the end of the Galilæan ministry, they would seem to get over the contradiction, without the possibility of creating any fresh difficulty. The almost inconceivable confusion, which the alteration would involve, both at the point at which the section was omitted, and at the point at which it was freshly inserted, and the way in which this confusion would extend to the other Gospels, would not probably even suggest itself. And so the deed would be done, and the attempt to rectify one apparent contradiction would create a host of only too real ones.

Nor, we may add parenthetically, could the evil stop here, for the very cutting, instead of untying, the knot altered an arrangement which only needed to have been studied to have been understood, and which when understood would have formed at once an available clue to the other comparatively slight difficulties which alone, before this displacement, the Gospels must have presented.

That the apparent contradiction, thus fatally rectified, was of a sufficiently striking and embarrassing character to make it certain to have been perceived *directly the Gospels of S. Mark and S. Luke were first compared together* is obvious, and the displacement by which it was remedied may well, therefore, have taken place at a very early date and whilst comparatively few copies of the Gospels could have existed.

5.

Required to prove—

That the postponement of what now stands as Luke xi. 14—xiii. 21 would have been further recommended by its having the effect of preventing an *appearance* (*a*) of another supposed contradiction between S. Luke and the other Evangelists, and (*b*) of a meaningless repetition in S. Luke's own Gospel.

As S. Luke's Gospel originally stood, the account of the healing a dumb man would necessarily have to be identified with an account in S. Matthew of our Lord healing one who was blind as well as dumb. But the *apparent* contradictions involved in this identification are so great, that the balance of critical opinion, even in modern times, has always been against it, and the arguments on the subject, admirably summed up in the *Speaker's Commentary*, have been generally, though by no means universally, accepted.

That the narratives are in fact accounts of the same incident, and that the differences are only such as result from certain principles of narration uniformly observed by S. Luke, it is not our business now to prove. All we have to shew is, that the apparent contradictions between them would necessarily have seemed as great in ancient as in modern times, and would have materially influenced those who, on other grounds, thought that the whole section required to be moved from its original position.

That the suggestion of Satanic agency, as an explanation of our Lord's miracles, was one frequently made at a later period of our Lord's ministry, would have been another argument for the later date of the incident as certain to suggest itself then as it has done in late years.

Again, the great similarity between xi. 33—36 and viii. 16—18 might *at first sight* make the former look like a contradictory and incorrect version of the latter, and so give it an appearance not only of meaningless repetition but of inaccuracy, an appearance which would be at once got rid of by the narratives being removed from their original juxtaposition, and one of them relegated to an altogether later period.

6.

Required to prove—

That, the displacement once made, the advantages of the fresh arrangement of the text would be so much more obvious than the contradictions it entailed that MSS. containing the original arrangement would very quickly be discredited.

It will be obvious that, supposing the displacement to have taken place as soon as the several Gospels began to be compared, as was probably the case, all existing MSS. would have been altered at the same time, and the error have thus been at once stereotyped.

But even assuming it to have been made at a later date, the error is one which, from the causes already enumerated, would give the revised version such an air of credibility that the assumption of its correctness would have been certain. Supposing MSS. with the original order to have existed for some time, the argument that it would be absurd to alter an arrangement which, *at the point at which the alteration was to be made* seemed perfectly consistent with that of the other Evangelists, to one which at once introduced several apparent contradictions between them, would manifestly have been irresistible either by copyists or revisers[1]. In fact the illusive nature of the original alteration was such that nothing short of a definite 'principle of reconstruction' could ever allow it to be shewn to be an error, even had any evidence of another order been preserved.

The remaining six items of proof, involving as they do a somewhat more detailed statement of facts, may perhaps be best dealt with in separate chapters.

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[1] The language held by Dr Scrivener with regard to the reading of Galilee for Judæa in S. Luke iv. 44 (see p. 70) affords a striking illustration of the truth of the above remarks.

If one of the most distinguished, and withal careful, of Nineteenth Century Critics could so set evidence on one side on the ground of a hastily assumed impossibility, is it at all likely that First or Second Century Copyists or Revisers would be more scrupulous?

CHAPTER III.

THE FOUR PICTURES.

THE next 'proof of displacement' which we have to deal with is the following—

That, from the nature of the case,—there being three other pictures with which to compare the one supposed to have been tampered with—absolutely conclusive evidence, especially with regard to the present as compared with the original order of events at the several points where the narrative must have been disconnected and reunited, would be forthcoming; and that this evidence would be as conspicuously absent in the case of the *wrong*, as it would be conspicuously present in the case of the *right* order.

The case may be put thus:

Suppose we have four pictures, which all deal with the same general subject, but which, whilst they do not all portray the same details, have all certain details in common. And suppose that, from the difficulty of reconciling them all to each other, it should be suggested that one of them had, at some time or other, been cut into four distinct sections, and had been put together again with sections two and three transposed. In this case the other three pictures would necessarily afford abundant evidence of what had been done. A whole series of details would be found to be in one order in three pictures, and in a different order in the fourth. Detailed representations, forming a complete whole in one or all of the three, would be found cut in two in the fourth. Thus, for instance, it might happen that the stern of a boat might be found in one part of the picture and the bow in another, whilst other less marked incongruities would be at once detected by any minute comparison of the several sections.

At the same time, supposing that any one was inclined, in spite of such evidence, to maintain that no such tampering with the one picture had in fact taken place, he would not only *be entirely unable to account for the contradictions to the other three that it afforded*, but he would find that, beyond the fact of the two sections in question actually occupying the position in which they were found, there was not one jot or tittle of evidence afforded by the other pictures to support that position.

Suppose the picture said to have been tampered with to be divided thus:

Undisputed	(Luke viii. 22—xi. 13)	(Luke xi. 14—xiii. 21)	Undisputed
a	b	c	d

and the other three pictures to be divided in a similar manner; it is evident that, if sections B and C in the one picture have been transposed, it must be possible to shew that section B in the suspected picture corresponds with section C in each of the other three, and conversely that section C in the suspected picture corresponds in a similar manner with section B in all the others. (See Table, p. xiv.)

Nor would this be the only proof which ought to be available, and which may therefore reasonably be required, when the integrity of a great masterpiece of antiquity is called in question.

Along each line where the dissecting knife originally passed, there will be evidence of its having cut asunder objects which in the other pictures are grouped together, whilst the restoration of the parts to what is claimed as their original position must at once attest the necessity for such restoration by bringing these groups into the same position which they occupy in the other pictures.

Thus, in the picture supposed to have been tampered with, the connexion or arrangement of incidents must, if the supposition of displacement be correct, be contradicted by the connexion observable in the other pictures at three separate points, i. e. both where the original connexion with the left and right-hand sections of the picture was destroyed, and where the reversal of the sections created a new connexion in the centre of the picture. In other words, at the points (1) between A and B, (2) between B and C, and (3) between C and D, a comparison of all four pictures must necessarily reveal either agreement or disagreement, and that to an extent which must be absolutely conclusive as to the question whether the disputed alteration has or has not been made.

But it will be seen that, conclusive as the evidence thus far obtainable would be, further demonstration may be obtained by testing the *restored* connexions in the same way as those alleged to require restoration; i.e. we can go through the above processes of proof with regard also to the 'restored' connexion (4) between A and C, (5) between B and D, and (6) between C and B.

That all the above requirements in the way of proof are met in the present case to the very fullest extent, will be seen at once by reference to the Table inserted at the end of the Preface.

It can hardly be necessary to point out how conspicuous section C of S. Luke is at once seen to be both by its absence from its right, and its presence in its wrong, place. Whilst the required agreement between the reverse sections could not possibly be more perfect.

It will be seen also that with the one exception caused by S. Mark grouping the Parables together the order of events, *so far as each section is concerned*, is absolutely identical in all four Gospels, and it is plain that, by shifting section B to the vacant space after section A, the required identity of order would be complete.

The table will also serve to bring out very strongly the absurdity of supposing that S. Luke himself could possibly be held responsible for an arrangement so manifestly and hopelessly incongruous as that shown by the column devoted to his Gospel. For in the arrangement according to the received text it will be seen that—*apart from the identity of order in the details of each section*—a comparison of all the incidents included in the two sections actually fails to give one single item of agreement between S. Luke and the other Evangelists; whilst, the moment section C is shifted, the same comparison fails to give a single item of disagreement.

Nor will it be found that the requirements with regard to the present and the restored connexions at the several points are less completely fulfilled.

The present connexion (1) between sections A and B places the 'embarkation' immediately after events which we know happened on the same day as that on which the Parable of the Sower was delivered and the charge of Satanic agency made. But S. Luke himself, even according to his text as it now stands, shews that between the charge of Satanic agency and the Parables of the Mustard Seed and Leaven—which S. Mark says immediately preceded the embarkation—at least one day, and that a Sabbath, intervened.

Thus the *present* connexion between A and B involves an absolute contradiction between S. Mark and S. Luke, whilst the restored connexion, (4) between A and C, at once removes this, and brings everything into order.

Or to put the matter differently. Suppose we 'bracket' events known to have happened on the same day, that is, the Parables of the Mustard Seed and Leaven and the embarkation, the present arrangement actually cuts the bracket in two, and places the *second*, or lower, half back at Luke viii. 22, and the *first* half, long after it, at Luke xi. 13, thus exactly carrying out our illustration of cutting a boat in two and putting the bow and the stern in reversed positions in two different parts of the picture. A grotesque absurdity which the shifting of the sections at once removes.

Again, the present connexion (2) between B and C places Christ's visit to Martha and Mary, and His teaching the Disciples to pray, immediately before the miracle which led to the charge of Satanic agency. But the visit to Bethany S. Luke himself shews to have been subsequent to Christ's starting on the journey commenced when the time was come that He should be received up. How then can it have taken place before events which S. Matthew and S. Mark both shew to have belonged to an altogether earlier period of the ministry, and at a time when their narratives make it impossible for such a visit to have been paid, unless, with Mr Greswell, we suppose Martha and Mary to have resided in Galilee? On the other hand, the restored connexion (5) between B and D presents no trace whatever either of anomalies or contradictions. The narrative, instead of being a mass of complications, becomes at once simplicity itself. Jesus is then according to the restored order at Bethany at the time of His visit to the Feast of Dedication, and the request that He will teach the Disciples to pray, as John taught his disciples, corresponds exactly with S. John's record of His going to the place where John at first baptized; whilst we obtain at once a connected narrative which begins from this point to agree still more closely with that of S. John, being so adjusted to it *de die in diem* that the two narratives can only be dealt with, consistently with the exact accuracy of both, in such a way as to give a complete picture of the week which was concluded by the Resurrection of Lazarus.

Looking next at the present connexion (3) between C and D, we find that the inconsistencies are if possible even greater here than at either of the other two points. The Parables of the Mustard Seed and Leaven, spoken, as we know independently of S. Luke, at Capernaum and many months before the end of the Galilæan ministry, are actually brought into immediate juxtaposition with the events which took place in a totally different part of the country and which immediately preceded the resurrection of Lazarus.

In singularly striking contrast to the impossibility of the present, is the perfect simplicity of the restored connexion, (6) between C and B, according to which S. Luke, in exact agreement with S. Mark, makes the delivery of the Parables of the Mustard Seed and the Leaven immediately precede the embarkation and the stilling of the tempest.

Turning now for a moment to take a general view of the

'Table' of events, we would draw the reader's attention to two points.

(1) It will be seen at once, how entirely it supports the view that the mistake, which in the first instance caused the displacement, arose from the erroneous supposition that S. Mark intended to give an account of a certain remarkable and laborious 'Day of Teaching,' and that it was on the evening of this day that Christ embarked to cross the Sea of Galilee; a mistake which naturally, and even necessarily, led to the conclusion that S. Luke was wrong in putting the embarkation at a later date.

And (2), it will be seen how exceedingly wide reaching is the effect upon the other Gospels of the apparently simple postponement of a few chapters to which this mistake gave rise.

It is not enough to count up the number of chapters in each Gospel directly affected by this transposition. Owing to the peculiar construction of S. Matthew's Gospel, and to the extent to which it has generally been taken as a guide to the arrangement of the others, the confusion created has really extended to very nearly the whole of our Lord's active ministry. Whilst the rest of it has been almost equally confused by the reading of Galilee instead of Judæa (in Luke iv. 44), a reading which would probably never have been adopted had S. Luke's exact and invariable accuracy not been obscured by the displacement in question.

Thus, *directly*, the displacement affects the Gospel story from the third chapter of S. Mark to a period within a few days of the last Passover, and, *indirectly*, from Mark i. 17 to the same date, i.e. the whole of that part of the Ministry of which full details are given.

With all this array of evidence against the present and in support of the restored order of S. Luke's text—evidence which is equally strong at every one of six points—is it for a moment possible to say that, beyond the fact of its existing, there is a single word to be offered in favour of the present arrangement? Well indeed may theologians have wearied themselves in the vain endeavour to produce any 'scheme' which should really reconcile even one or two of the endless difficulties and contradictions which are thus shewn to be inseparable from S. Luke's text as it now stands. And who shall wonder, if men, used to weighing evidence, should have come to the conclusion, at which so many have arrived, that S. Luke, whatever else he intended to do, certainly could not have intended to write in chronological order?—a conclusion evidently inconsistent with the fact that one alteration makes his 'order' and that of S. Mark and S. John identical; or even that occasionally scholars, prejudiced from the first rather against than in favour of the most modified theories of inspiration, should have felt that the Gospels could not so bear the test of critical investigation as to make good their claim to be Inspired Documents?

Or, on the other hand, how can we fail to regard with the deepest thankfulness the wonderful testimony to the strength of the internal and external evidences of the truth of the Gospel story as a whole which is afforded by the fact, that not even the demonstrable historical contradictions caused by this single error have ever seriously affected the Faith, with which for eighteen centuries it has been, so almost universally, received?

CHAPTER IV.

S. LUKE'S PREFACE[1].

See Proposition 8 in enumeration of proofs of displacement.

To appreciate the force of a statement, however simple, it is generally necessary that we should know with tolerable exactness the circumstances to which it refers. Failing this knowledge, there is considerable danger that either the general drift of the statement, or the points of detail which it involves, or both, should be misunderstood. Whilst if it should so happen that the circumstances alluded to are not only not understood, but from some cause or other should have become the subject of positive misconception, this danger is of course greatly increased.

That this proposition applies with peculiar force to S. Luke's preface will be at once apparent. Not only is it couched in language which is susceptible of many modifications in its actual rendering into English, but it contains several expressions which, save in the light of facts of which there is confessedly no certain record, are wholly unintelligible.

The temptation under such circumstances is first to assume the correctness of what seems to be the most probable view of the language used, and then to deduce our facts from the meaning thus given to the statement as a whole.

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[1] See also pp. lxxxi—lxxxv.

Obviously such a method would never be resorted to so long as there seemed the least possibility of adopting the reverse process, i. e. of first ascertaining the facts, and then seeing how far the expressions in the original statement could be made to fit in with them. Obviously also should this possibility at any time arise, it would constitute an all-sufficient reason for reviewing the previously adopted interpretation of the language used, and the opinions subsequently based upon it.

Now, if the main contention of this volume can be established, we have at once revealed to us the very facts which are so absolutely essential to enable us to understand what S. Luke's preface really means, and are so far placed much more nearly in the position of those to whom it was originally addressed.

The two main facts, from which several subsidiary ones are merely unavoidable deductions, are these:

(1) That S. Luke did, as a matter of fact, write in exact historical and chronological order.

(2) That he so wrote as to elucidate the order, and confirm the truthfulness, of the Gospels which have come down to us as the writings of those who were either eye-witnesses or ministers of the word, viz. the Gospels of S. Matthew, S. Mark and S. John.

Both these facts are established by evidence which it seems impossible to gainsay. The one displacement in S. Luke's Gospel being rectified, we see at once that there is not a shadow of real discrepancy between his order and that of the other three Evangelists, or in other words that whenever there is any appearance of such discrepancy his 'order' at once explains it, and that we have therefore all the evidence, which the full support of their testimony can give, to his order being what we have termed it, exactly chronological and historical.

Nor does the second fact rest on evidence one whit less indisputable. To deny it is to affirm that, though S. Luke expressed his intention of elucidating the order and confirming the truthfulness of certain *logoi* or Gospels, and that though he has undoubtedly done this with regard to S. Matthew, S. Mark and S. John, yet this is a mere accidental coincidence, and moreover that the *Logoi* to which he really refers, though of sufficient authority to be accepted by the Church up to the time of S. Luke, as the basis of all catechetical instruction, have disappeared without leaving any trace behind them.

We might almost as well suppose that every sentence in the present page came into its place by accident, as suppose that S. Luke's narrative could bear the relation which it does to the other Gospels, whilst all the time it was not intended to have any specific reference to them. Not only do they all four traverse precisely the same ground, not only does the actual wording of prolonged narratives constitute a background of exact verbal agreement, but—not to assume what is not dealt with in this volume—there is at least a presumptive probability, (1) that this background is intended to throw out into bold relief the variations on which the peculiarity of each narrative turns, and (2) that the very omissions and additions form part of a definite plan of writing.

Nor, if we look at the arrangement of the Gospel narrative regarded as a whole, and mark the relative bearing of its several parts, does it seem possible to doubt that there is as clear and unmistakeable evidence of the working of some One Master Mind in the composition and ordering of the whole, as there is in any elaborate and exquisitely concerted piece of music.

Even those who may not be prepared to accept such phenomena as the Gospels present as an illustration of the Scripture statement that there was ever working in Evangelists, as in Pastors and Teachers, the Selfsame Spirit dividing to every man severally as He would, still cannot deny the existence of the main facts of the case, or their bearing upon the present issue.

Assuming then that the two facts stated above cannot be gainsayed, let us see what are the conclusions which they necessarily involve.

(1) They shew negatively that there is no necessity whatever for attributing to S. Luke the meagre and inconclusive reasoning which the accepted interpretation of his Preface involves, whilst

(2) They shew positively that all the statements of his preface are intimately connected with each other, and form together an introduction to his Gospel, which has the closest and most logical bearing both upon its design and execution.

(1) For what does the ordinarily accepted interpretation of S. Luke's preface amount to? Simply to this, that because many other persons had written Gospels, S. Luke considered that the accuracy of his information was a sufficient justification for his doing the same. Thus understood it is rather

an apology, than a reason, for writing another Gospel. We are obliged to assume that, during the 25 or 30 years which must have preceded the publication of S. Luke's Gospel, the early Church had been dependent upon oral tradition only, or, in other words, that though sufficient time had elapsed for unauthorized writers to provide written Gospels in considerable numbers, the Providence of God and the constituted Authorities of the Church had done nothing whatever to provide any authoritative written documents whatever, either for the instruction of future ages, or for the equipment of those, who were to be themselves "instructed", and to become the instructors of others.

The bare idea of such a state of things is so incongruous and improbable as to make us view with suspicion any interpretation of Scripture which would imply it.

Nor is this the only pronounced difficulty involved in the current view of S. Luke's words.

That his object was to correct a faulty rearrangement of something, this something being assumed to be the oral tradition of eye-witnesses and ministers of the word, is admitted. But this admission is only a preamble to the assertion that when S. Luke specifies his intention of effecting this object by writing "in order", the notion of order does not necessarily involve that of time, but rather that of "moral and logical sequence", and that accordingly his Gospel is "united in its several parts by a spiritual law and not by a table of dates[1]."

But is it possible to conceive that the effect of an erroneous rearrangement of historical facts could be effectually counteracted by another arrangement following a "spiritual law" or a "moral and logical sequence of events"? How, and by whom, was the new "order" to be interpreted so as to be available for its avowed purpose of rectifying an order, the implied fault of which was that it contradicted authoritative teaching and produced uncertainty? With this licence of interpretation of the words 'in order,' which of the "many" pseudo-Evangelists would have been at any loss to gather from S. Luke support of his particular theory of narration? And would not the writing 'in order,' thus interpreted, have tended rather to emphasize, than remove, any previously existing uncertainty, and so have proved as ineffectual a means for accomplishing the purpose designed as the writing in historical and chronological order would have been effectual?

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[1] Professor Westcott's *Introduction to the Study of the Gospels*, p. 192.

(2) But to turn to the second fact which we hold to be proved, viz. that the Logoi, the truthfulness of which S. Luke proposed to confirm, and which were the earliest subjects of catechetical instruction, were none other than the Gospels which, after the lapse of 18 centuries, still stand side by side, and are recognised as of coordinate authority, with his own.

It is true that tradition and modern opinion have alike assigned dates to these Gospels so inconsistent with this view that its discussion has never seemed to fall within the range of practical criticism.

What then is the amount of improbability really involved in the supposition?

To answer this question we must ask ourselves when did the tradition as to the date of the several Gospels spring up, and if untrue, what could have given rise to it, and what has enabled it to hold its own even to the present day?

Now if we accept the latest expression of opinion on the early history of the Gospels, supported as it is by an exhaustive review of the facts of the case, we shall be obliged to admit that the value of tradition on the subject is by no means so great as many suppose. Dr Salmon in his *Historical Introduction to the New Testament* writes (pp. 146, 147),

"All the facts lead us to the conclusion that these Gospels which have absorbed all other attempts to commit our Lord's teaching to writing must have been of so early a date, that no previous Gospel had had time to gain an established reputation, and that they must have been written by men holding in the Church some position of distinction.

"We may draw what I think is a strong proof of the antiquity of our Gospels from the absence of all authentic tradition as to the manner of their first publication. . . . . . . At the latter part of the second century, which is the first date from which Christian writings in any abundance have been preserved to us, it is evident no more was known on the subject than is known now. The publication of the Gospels dated from a time of then immemorial antiquity. There sprung up a belief that Matthew published his Gospel in Palestine, Mark in Italy, Luke in Greece; and, at a later period, John in Asia Minor by way of supplement to the previous histories. It is by no means incredible that the fact that we have three versions of our Lord's life, with so much in common, may have arisen from independent publication at different places at nearly the same time; *but any tradition on the subject is too late for us to build much on it.* If any traditions deserve respect they are those of Papias, who made it his business to collect them, and who was comparatively early in date; but even Papias is too late to give us much help in solving the difficulties which the question of the origin of the Gospels presents."

What is there, it may be asked, in tradition capable of being thus defined, or in modern opinion based upon it, to set against any strong internal evidence which the Gospels themselves may present?

Nor is our doubt of the value of such tradition at all lessened when we consider the circumstances, which, whether they originally gave rise to it or not, have certainly served both to perpetuate it, and to impart to it the air of probability with which in modern times it has come to be invested.

The whole structure of the four Gospels, the essential differences which mark them off so distinctly one from the other, the designed variations assumed to be contradictions or inaccuracies, the omissions and additions in each for which no sufficient reason has been assigned, the assumption that a *fuller* must imply a *later* development of teaching in S. John, and above all the readiness to attribute whatever was difficult to understand to some wide difference in the time or place of writing—all these things would be at least sufficient to suggest in ancient times what in modern days they have so often been supposed to prove.

Let us take by way of illustration the traditions about the late date of S. John's Gospel. What credentials do they present to entitle them to more consideration than we give to so many apocryphal statements which have all the advantage of a more certain and far more nearly contemporary origin? and must it not be allowed that the weight which has been given to these traditions has depended, not upon their intrinsic value, but upon the amount of assumed probability which seemed to attach to them, the same cause which may probably have given rise to, thus serving to perpetuate, them, until they attained a cumulative authority altogether out of proportion to the lateness and uncertainty of their origin?

Yet these traditions are all which we have to set against both the probability and internal evidence of the date of the publication of S. John's Gospel being contemporary with, and affected by the same considerations as applied to the Synoptic Gospels?

S. John, to a far greater extent than the other Evangelists, gives the *ipsissima verba* of our Lord's discourses. Just in proportion therefore as we assign a later date to the publication of them, we must either detract from their authority, or enlarge our conceptions of the fulness of the Inspiration, by which alone, after the lapse of more than half a lifetime, they could have been recalled with such exactness.

Again, the fuller development of teaching, which was to enable the world to recognize Christ as the Incarnate Word, the Life, and the Light of men, emanated not from the later developed consciousness of S. John, but from Christ Himself.

Suppose, however, we set on one side altogether the internal evidence of the fact that one portion of the Evangelic record was assigned to the Beloved Disciple in the same manner that other portions were assigned to the other Evangelists, what shall we have to say to the mere probabilities of the case?

Tradition would have us believe that but for a suggestion made to S. John in extreme old age, and but for the fact that this suggestion fell in with his own experience of the spread of certain erroneous opinions, his Gospel would in all human probability never have been written at all.

Is it not infinitely more probable that S. John should have been at least as anxious as the other Evangelists to give to the early Church a record of teaching, which he of all others would be the least likely to undervalue? and how can we account for any very long delay in his undertaking a work so important, and for which we can hardly conceive it possible that he did not recognize himself as responsible from the first?

Again, what evidence is there that he wrote after the destruction of Jerusalem? and why should we assume as a matter of course that when he speaks of the five porches at the Pool of Bethesda as still existing, he is speaking inaccurately? It is indeed only a single expression, but it is not counterbalanced by a single one which would require us to suppose it to be an error; whilst it is supported by the existence in his Gospel of a multitude of minute references all strongly indicative of an authorship at least much more nearly contemporary with the facts related than is generally supposed.

Why too should we feel bound to assume that, because he did not allude to the destruction of Jerusalem, he wrote long after any more than we should assume that he wrote long before that event?

Such an assumption ignores altogether the most obvious peculiarities of S. John's Gospel, and omits to give the slightest weight to what seems almost a self-evident fact, that such a notice of that event as is appropriate enough to the plan of the other Evangelists, would, when contrasted with the treatment of his subject by S. John, have been as incongruous as a crape scarf would be upon a bridal dress.

On the evidences, which I believe to be overwhelmingly strong, of S. John's Gospel forming an integral part of the architectural design, if I may so speak, which dominates the narratives of all the Evangelists, I do not attempt to insist at present.

It is then, I cannot help thinking, only when we break loose from the fetters of traditional ideas, that we can really expect to be able to attach its proper value to what without exaggeration we may term the only available testimony of any real value, the internal evidences presented by the Gospels themselves.

And foremost amongst these stands S. Luke's preface interpreted by the rest of his Gospel.

If we can shew that he not only promises to do certain things but also does them, if, that is, we can shew that he promises to establish the truth of certain previously existing Gospels, and that he does establish the truthfulness, often to their minutest details, of the Gospels of S. Matthew, S. Mark and, though somewhat less directly, of S. John, how is it possible to set mere tradition, were it a hundredfold more authentic than it is, against the irresistible conclusion that these three Gospels were those to which he referred, that they were the ones which had been the subjects of the misdirected efforts of 'many' would-be Harmonists, that they were the Gospels which had the sanction of being written and handed over to the Church by eye-witnesses and Ministers of The Word, and that, long before S. Luke's Gospel was published, long enough that is for many spurious rearrangements of the earlier Gospels to be compiled and disseminated, they were the recognized and all-sufficient subject of Christian instruction in the Faith?

Can we say that there is either any ground for, or any reasonable probability in, the supposition, that, whilst 'many' were engaged in the task of committing to writing apocryphal accounts of our Lord's life, the Apostles, with the promises of their Master still sounding in their ears, should alone have been idle, and have left a want, shewn to have been so urgently felt, to be supplied by other and utterly incompetent hands?

For what purpose was the Holy Spirit to enlighten their understanding and to recall to their minds all that Christ had said, unless it was that they might make known these things to others? and when, if not at the very first, was it most likely that they would recall, and make trial of, the reality of the assurances thus given them? Or upon what other foundation than upon records prepared by virtue of this power, were they at all likely to ground the instruction given to those who were daily pressing into the Church? In other words, what is there in all which is here contended for as stated or implied in S. Luke's preface, which goes one whit beyond what may thus be regarded as the obvious probabilities of the case, or which, when supported by overwhelming internal evidence in the whole structure and composition of all the Gospels, should not be regarded as proved by the certain warrant of Holy Scripture?

CHAPTER V.

THE PLAN OF S. MATTHEW'S GOSPEL.

Proposition 9 in enumeration of proofs of displacement.

That the correctness of the principles of construction, which suggest and require the alteration contended for, is testified by the fact that when the alteration is made it becomes apparent that, with two or three very minor exceptions, the order of events given by S. Luke is identical with that given by S. Mark, and that we are thus enabled on the testimony of two witnesses, both being Evangelists, to perceive at what points S. Matthew's order is unchronological, and so to ascertain the exact plan upon which his Gospel is written.

THAT the order of events in our Lord's life as given by S. Luke and S. Mark is, with a few very minor exceptions, absolutely identical will be shewn by the annexed arrangement of the Gospels, as well as by the conspectus of this arrangement given on pp. xvii—xliv.

Regarding S. Matthew's Gospel in the light of this fact, we perceive at once that, whilst it shews a distinct chronological framework, upon which the whole narrative is built up, yet that the idea of chronological order, so far from being the paramount idea or controlling principle of narration, is altogether subordinated to the design of giving special prominence to the Oral Teaching of our Lord.

It is this exceptional combination of the historical and didactic method of writing which, in the absence of the true 'order' supplied by S. Luke, has imported so many elements of uncertainty into the question of the real order of events.

Before S. Luke's Gospel was written S. Matthew, S. Mark, and S. John must have *appeared* to give conflicting evidence on the subject, and the truthfulness of one or the other must necessarily have been called in question by any one attempting to form from them a connected narrative.

As, according to our contention, it originally stood, S. Luke's Gospel by confirming the 'order' of S. Mark and S. John at once removed this difficulty, being in fact—supposing the view of its preface, already suggested, to be correct—written with this express purpose.

No sooner, however, was his text altered, and serious and irreconcileable discrepancies between his order and that of the previously existing Gospels introduced, than the original difficulty appeared in an aggravated form, there being then four instead of three conflicting records, and not the slightest means of determining which of the four was correct.

On the other hand, no sooner is this alteration recognized and rectified than the confirmation which S. Luke's Gospel affords to the 'order' of S. Mark and S. John is again apparent, and, as a necessary consequence, the plan of writing adopted by S. Matthew becomes, as S. Luke doubtless intended it should do, perfectly plain and unmistakeable.

Desiring to present Christ as the Divine Teacher (1) of all the people, and (2) of the Apostles, S. Matthew begins by setting forth His Oral Teaching, as addressed now to the multitudes, now to the Apostles ; and then proceeds in each case to shew how that teaching was illustrated and enforced by His actions.

To this design all the ordinary motives of the Historian or the Biographer are evidently subordinated. Thus he does not begin his record of the Ministry, as do S. Mark and S. Luke, with a series of historical details, but, passing over these in the shortest of summaries, proceeds at once to the Sermon on the Mount, the *concluding*, and not, as it might almost seem in his Gospel, the opening event, of the first portion of the Ministry. In these summaries nothing is mentioned but events—such, for instance, as the residence at Capernaum, the call of the first four Apostles, and the wide range of the labours undertaken both before and after their joining Him—which could not have been recorded later on without conveying to his readers a distinctly false impression.

Thus it happens that throughout the first half of his Gospel, whilst grouping together, and so to speak classifying, discourses spoken on very different occasions, S. Matthew as a rule introduces Christ's actions, and even the actions of His enemies, not with reference to the time to which they properly belonged, but with reference to their suitability to illustrate His Oral Teaching, and so to complete a Portrait, rather than a Biography, of the Divine Teacher.

However much the intrinsic merits of such a plan might conduce to the originality and grandeur of the whole picture presented by his Gospel, it is obvious that, standing alone, it would be peculiarly open to misconception; and that, when it came to be compared with the narratives of S. Mark and S. John, a considerable demand would be made upon the faith of those who were called upon to receive all three Gospels as of equal authority. Thus to "many" the temptation to rearrange and harmonize the separate histories would be well-nigh irresistible. At the same time the long 'gaps', so to speak, which all three Gospels leave, especially in the earlier part of our Lord's life, would be almost sure to be filled in with details more or less apocryphal and conflicting—the general result being to fix a stigma of untruthfulness upon histories which it was above all things necessary should be above suspicion.

Thus we cannot study the plan of S. Matthew's Gospel, however cursorily, without being made to realize the full force of the reason which S. Luke gives in his preface for writing in "order," and with the avowed object that his reader might be assured of "the truthfulness of the Gospels" in which Theophilus was already instructed.

It is to S. Luke and S. Mark accordingly that we must turn continually to understand the meaning of S. Matthew's method of dealing with his subject. Once possessed from those sources of the true order of events, our minds will be free to do full justice to the motives which determine the particular position assigned by S. Matthew to each event, or group of events, which he records.

Under these circumstances, it will probably be sufficient to present in a tabular form the general arrangement of the more unchronological sections of S. Matthew's Gospel, leaving the reader to supply for himself the reasons by which the departures from chronological order are obviously dictated.

TABLE SHEWING THE ARRANGEMENT OF S. MATTHEW'S GOSPEL READ IN THE LIGHT OF THE 'ORDER' OF EVENTS GIVEN BY S. MARK AND S. LUKE.

Events prior to the Imprisonment of John the Baptist	i.—iv. 11
Summary of events of 18 *months*, including special notice of the residence at Capernaum and the call of the four Disciples, and a prolonged course of teaching and working of miracles; such summary and special notices being necessary to prevent the misconception to which S. Matthew's plan of writing would be likely to give rise	iv. 12—25
Sermon on the Mount	v. 1—vii. 29
Epiphanies of Mercy and Power, i.e. a series sometimes of single incidents, sometimes of groups of incidents, illustrating (1) Christ's divine mercy and power, and (2) the general character of His Ministry; these incidents being selected from those which occurred during the two years which preceded, and the 12 months which followed, the Sermon on the Mount; events really separated by long intervals of time being thus constantly brought into close juxtaposition	viii. 1—ix. 34
Summary giving general character of Christ's Ministry	ix. 35
Combined account (a) *of the first choice of the Twelve*, (b) *of the commission given to them a year afterwards, and* (c) *of many directions given to them at an altogether later date*	ix. 36—x. 42
Summary giving general character of Christ's Personal Ministry, after the Disciples had been sent on an independent mission	xi. 1
Incidents, which took place at widely different times, but which served to illustrate the UNBELIEF and *impenitence of the People* and the *opposition of the Pharisees, culminating in the charge that Christ's Miracles were due to Satanic agency*	xi. 2—xii. 45
The UNBELIEF of Christ's Mother and Brethren	xii. 46—50
The UNBELIEF of the People preventing their understanding Christ's teaching by Parables	xiii. 1—52
THE UNBELIEF OF THE PEOPLE OF NAZARETH	xiii. 53—58
JOHN THE BAPTIST'S DEATH	xiv. 1—12
CHRIST'S MINISTRY AMONGST THE JEWS CONCLUDED BY THE FEEDING OF THE 5000	xiv. 13—36

The Ministry to the Heathen *introduced by discourse on meats not defiling, and concluded by the Feeding of the* 4000	xv. 1—39
The Transfiguration, *with events immediately* preceding *and following it*	xvi. 1—xvii. 23
Christ, as God *not chargeable with Temple dues.*	xvii. 24—27
Galilean Ministry closed *by instructions and exhortations addressed to the Disciples at Capernaum*	xviii. 1—35
Summary of events which took place between the last discourse at Capernaum, i.e. just before the Feast of Tabernacles, and the last Journey to Jerusalem immediately before the Passover	xix. 1—2
The last Journey to Jerusalem	xix. 3—xx. 34
From the last entry into Jerusalem to the final commission given to the Disciples	xxi. 1—xxviii. 19

If the reader will be at the trouble of imagining how an Historian, wishing to deal at once both with the life and the teaching of some great political leader, would be most likely to set about his task, he will probably admit that he could not possibly frame his plan of writing on any more effective model than that which is suggested by the above outline of the general plan and scope of S. Matthew's Gospel. And if such be the case, it follows that, a strict adherence to an actual historical order of events being manifestly inconsistent with the plan on which S. Matthew wrote, all transpositions of his text required in any attempt to shew what that order really was, provided only they are exactly regulated by the order vouched for by other Evangelists, are neither "arbitrary," nor in the slightest degree inconsistent with his absolute accuracy.

CHAPTER VI.

THE CHRONOLOGICAL PROBLEM PRESENTED BY THE GOSPELS.

Proposition in enumeration of proofs of displacement.

That the correctness of the principles of construction, which suggest and require the particular transposition contended for, is testified by the fact, that, when applied to the general arrangement of the Four Gospels, they shew them to be in perfect accord, and thus produce the result which Harmonists have so long striven after but have confessedly failed to arrive at.

THE above proposition opens the whole question as to the value and correctness of the method adopted, and the result shewn, in the annexed arrangement of the Gospels as compared with the methods and results with which a great number of "Harmonies" have made us familiar. In other words, it requires us to shew that in spite of all previous and acknowledged failures in dealing with the chronological problem presented by the Gospels, it is yet possible to arrive at a solution, the correctness of which shall be self-evident and unimpeachable.

The Problem may be stated as follows:—

Find an historical order of events, which shall be perfectly consistent with the narratives of each of the Gospels, and which shall not require a single arbitrary or conjectural transposition of the text of either of them, i.e. any transposition which would imply an absence of exact accuracy in the writer, and which is not demonstrably due either to a copyist's or reviser's error, or to causes liable and likely to occur in all narratives, which at greater or less length, and from a more or less different point of view, traverse the same ground and deal with the same events.

By this definition it is admitted that any result arrived at by the aid of arbitrary and conjectural transpositions of the text, however many or few these may be, is not a solution of the Problem at all, inasmuch as it involves a violation of its terms, and the destruction of the only standard of accuracy to which appeal as to the correctness of the solution can lie, viz. the existing text of the Gospels themselves, and at once reduces any such solution, to what Strauss has defined as a series of "historical conjectures"; the mere variety of such conjectures, to say nothing of the extent to which they mutually contradict and confuse each other, making it impossible that any weight should properly attach to any of them, or that they should command any general acceptance.

That a certain number of transpositions, or to speak more exactly, of 'literary adjustments,' must be made in order to bring the several narratives into accord, is of course a necessity inherent in the nature of the Problem. The distinction, which the reader is asked to bear in mind, lies between transpositions which are arbitrary, i.e. inconsistent with the exact accuracy of the text, and mere adjustments of the text required on purely literary grounds; the former being obviously inadmissible, whilst the discovery of the points at which the latter are required is no less obviously the one difficulty, upon the overcoming which the whole question of solution turns.

To make it clear that not only is a solution of the problem thus stated possible, but that the particular solution arrived at is the right one it will be necessary to shew,

1. That a single connected narrative combining every part of the four separate narratives has been formed.
2. That such narrative presents no anomalies which could give offence to a reasonably critical judgement, and which is not at any point self-contradictory.
3. That in the construction of such narrative all the required transpositions or adjustments of the original text of either of the documents dealt with fall within the terms of the above definition.

As to the first two of these requirements, the question whether they are complied with by the arrangement of the Gospel text printed in the present volume is a simple matter of fact on which the ordinary reader is as capable of forming an opinion as the most exact critical scholar.

It only remains therefore to deal with the third of the above requirements, viz. the transpositions or adjustments of the text which occur in the narrative thus offered as the true solution of the Problem.

A reference to the Tables, pp. xvii—xliii will shew (1) That by far the greater number of transpositions are found in S. Matthew's Gospel. (2) That the few adjustments required in S. Mark are of the simplest character. (3) That save for the replacement of the displaced section not the smallest alteration is required in S. Luke's Text. (4) That the same may also be said of S. John's Gospel.

In order to shew whether these adjustments do as a matter of fact fall within the scope of the definition by which they have to be judged, it will be convenient to group them according to the following classification:

a. Adjustments due to a mistake of a copyist or early revisers.

b. ,, due to the didactic method of arrangement adopted by S. Matthew.

c. ,, due to the natural tendency in all writers to treat any given subject as a whole, and to record any incidents, which may have occurred during its progress, either before or after it.

d. ,, due to the necessity of an appropriate place being found for the mention of a single incident which a writer may wish to record, but which took place during a period, or which formed part of an episode, with which he did not propose to deal at length.

e. ,, due simply to different writers adopting a different method of relating the same facts.

To enable the reader to judge how far the 'adjustments' required in the annexed arrangement of the Gospels fall under any of the above heads, the instances in which the order of the text of either Gospel has been altered to effect them are indicated, in the table given on pp. xvii—xliii, by an asterisk being prefixed to the subject of each section or group of sections thus transposed.

An examination of the arrangement of the Gospels thus offered as a solution of our problem will shew that it is arrived at by first making the alteration in S. Luke's text admissible on sufficient proof of its duly falling under Class A, and then exactly and without a single exception following his restored order; the rules observed with regard to all other adjustments being thus rules which to all intents and purposes may be regarded as laid down in S. Luke's preface.

Thus it will be seen that though the combined narrative arrived at by adopting the above method of procedure necessarily involves the unravelling of a considerable amount of intricacy, which constitutes the peculiarity of the original documents, and though a somewhat minute subdivision of the text of each narrative is for this reason occasionally required, and though in the case of S. Matthew's Gospel the position of a considerable number of incidents has to be altered, yet that the general result represents facts, not inferences. It is arrived at not by conjecture, or by elaborate arguments dealing with the probabilities of each case, but by the unvarying application of a rule which not only has the sanction of being laid down by S. Luke himself, but which at once reveals, and gives a sufficient reason for, even the slightest departure from exact chronological order observable in the original documents.

It only remains then to consider how far the solution of our problem which the reader is thus asked to accept differs from the solutions which it claims to supersede, viz. those offered by Harmonies in use at the present time, and which we may fairly assume to be improvements upon some two hundred works of a similar character, which are said to have preceded them.

It will probably be deemed sufficient for the purpose of comparison if we select from the most recent and representative Harmonies,

(1) The Harmony by the Archbishop of York which appears in the *Speaker's Commentary* and Smith's *Dictionary of the Bible*, and

(2) The Harmony appended to Mr McClellan's work on the Gospels.

One advantage of selecting these two Harmonies, apart from the fact of their embodying the most recent results of critical inquiry, is that if our two Universities had designedly chosen each a representative they could hardly have selected writers who could be more entirely depended upon to minimize any difficulties which might be inherent in the subject.

A further advantage will be that it will serve to shew how utterly intractable these difficulties are, as the Gospels now stand, and how impossible it is for the best designed and most skilfully executed Harmony to avoid recognizing in some form or other the effect of the extremely conflicting nature of the evidence to be dealt with, and the further fact that, apart from the proposed alteration in S. Luke's text, there is absolutely no means of judging, save by conjecture, whether the main outline of the narrative to be formed is to be gathered from S. Matthew, or from S. Luke, or sometimes from one and sometimes from the other, and how far the results arrived at in either case are to be affected by the order of S. Mark and S. John.

It will thus shew that it is practically impossible that any two independent inquirers, no matter how able they may be, should arrive at anything like the same results. For not only is the evidence conflicting, but it is so conflicting and confused that there is not even the remotest possibility in many cases of 'striking a balance' so to speak. A comparison of S. Matthew and S. Luke, made without any knowledge of S. Matthew's plan of writing, would necessarily lead to the conclusion that S. Matthew, rather than S. Luke, was to be followed. Yet such a conclusion, however apparently irresistible, would be upset again and again by the testimony of the other two Evangelists.

Hence we are not surprised to find that the two Harmonies we have to consider differ *toto cælo* in the conclusions which they embody, and that the writers, being compelled by the necessity of the case to make equally great and equally conjectural alterations, present us with two entirely different pictures; the only certainty about which is that they cannot both be even approximately truthful. Whilst it is almost equally certain that, if we could have before us all the other Harmonies which have been framed, they would be found to be about as much at variance with them as they are with each other.

It has already been shewn that so minutely are the Gospels adjusted to each other that a single *arbitrary* transposition in any one of them is found, when its effect is accurately traced out, to put an entirely new complexion on the narratives of all the others. What then must be the effect of upwards of one hundred transpositions found in both of the above Harmonies, seeing that comparatively few, if any, of such transpositions fall within either of the above classes of admissible adjustments of the text?

Let us examine one or two of the most conspicuous, and yet, according to the present text of S. Luke, the most apparently necessary, of these transpositions.

In the first-mentioned Harmony we find the 'stilling of the storm' and 'the healing of the Gadarene demoniacs' placed, S. Matthew being the guide, quite at the commencement of our Lord's Ministry and immediately after the first circuit through Galilee.

But to make this arrangement, the fourth and fifth chapters of S. Mark have to be placed *before the second*, whilst the eighth chapter of S. Luke has to be placed *before the fifth*. All idea of the first crossing the Sea of Galilee being either identified in any way with the so-called 'Day of Teaching,' or even of its being subsequent to any teaching by parables, has to be altogether thrown on one side; the result being that we have to presuppose a considerable number of absolutely false statements on the part both of S. Mark and S. Luke.

That this is a somewhat exceptional instance of the effect of taking S. Matthew's Gospel as a guide, will of course be understood. But not the less will it be seen how utterly impossible it must be, after only one such sweeping and entirely arbitrary alteration has been made, ever again to re-establish anything approximating to real consistency between the several Gospels.

But to turn to the second Harmony taken for comparison.

The first serious transposition which we come to places Luke xiii. 1—9 immediately *after* Luke v. 17—26 and immediately *before* Luke v. 27; the warning to the impenitent Jews, suggested by the slaughter of the Galilæans, and enforced by the Parable of the Barren Fig-tree, being thus thrown back to the very beginning of Christ's Ministry, i.e. to a time before the call of S. Matthew (Mark ii. 13).

Again, Luke xiii. 10—17 is *preceded* by Luke vi. 17—19, and *followed* by Luke vi. 12—16, the connexion in this case being broken between the healing of the woman bowed down with a spirit of infirmity and the two parables which S. Luke places in such significant relation to it.

The next startling transposition we come to is the placing Luke iv. 16—30, the visit to Nazareth made at the commencement of Christ's Ministry, opposite to the accounts in S. Matthew and S. Mark of the similar visit made nearly at the end of it; Luke iv. 16—30 being for this purpose placed between Luke viii. 1—3 and ix. 1—6.

The above instances will serve to illustrate the essential difference already insisted upon between purely arbitrary alterations and those which are simply such adjustments of the text as are necessitated by the fact of each of the Evangelists having followed a somewhat different method in dealing with his subject.

To multiply instances of similar anomalies necessarily abounding in the best conceived and most skilfully executed attempts at a "formal harmonization of the Gospels" could serve no good purpose. If, as is contended, there has always existed one great confusing element introduced by human error, it is evident that, inasmuch as no amount of skill can ever suffice to make facts and statements in themselves contradictory assume the appearance of being in harmony, until this error was discovered such results were simply inevitable.

True indeed in the minds of those prepared to give due weight to the overwhelming evidences of the truthfulness of the Gospels as a whole there would necessarily remain the conviction, that there must be some method of reconciling Gospel statements, and that, from the nature of the case, there "could only be," as Mr Greswell expresses it, "one method which could be absolutely just and true."

Of those taking this view of the matter many might well rest contented to assume that the requisite data for discovering this method were not in fact ascertainable, whilst others would only find in all previous failures sufficient ground for arguing that "so long as there is reason to confess that we do not yet possess a correct and sufficient harmony, so long it is not only excusable, but perhaps even necessary, that we should still continue to frame harmonies, in the hope that one such may be produced at last[1]."

Others again were certain to object that every fresh attempt to discover this long sought-for "method" could only tend to shew that no such method existed, and that the constantly increasing "variety and incompatibility between the several modes of reconciling the same accounts would be calculated with some minds to operate reflexively against the belief of the truth, or the consistency of those accounts themselves[2]."

The *via media* which those who have been most strongly impressed with this latter view have deemed to be on the whole the most probable solution of the difficulty is significantly expressed in the opening words of Professor Westcott's Preface to his *Introduction to the Study of the Gospels:* "My chief object has been to shew that there is a true mean between the idea of a formal harmonization of the Gospels and the abandonment of their absolute truth."

By such contradictions as we have seen to be inseparable from the best harmonies, no less than by the conclusions of hostile critics which have been based upon them, Dr

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[1] Greswell's *Dissertations*, vol. I. p. 12.

[2] *Ibid.*

Westcott would probably seem to many to be as much justified in saying,

"It was certainly an error of the earlier Harmonists that they endeavoured to fit together the mere facts of the Gospel by mechanical ingenuity,"

as he doubtless is in adding,

"But it is surely no less an error in modern critics that they hold the perfect truthfulness of Scripture as a matter of secondary moment."

But the issue which the present volume is intended to raise is,

Can the objections brought against the necessary contradictions inseparable from ordinary Harmonies, and justified both by these contradictions and by the conclusions based upon them, be urged against the solution of the Harmonistic difficulty which is now suggested?

For even supposing that we could regard the one main 'transposition' adopted as being 'arbitrary' in the fullest sense in which we have used the word, would it not be still possible to argue, that, as every arbitrary transposition implies an error, it must be more probable that one error should have been made than an indefinite number; and that one alteration, which has the immediate effect of bringing all the Gospels into accord, may be admissible, when a multitude, the only tendency of which is to emphasize previous disagreements, may reasonably be disallowed?

On the other hand, if it be deemed wholly beyond the limits of possibility that any one *arbitrary* transposition could produce the effects which this one produces, how is it then possible to resist the conclusion that the mere discovery of the error, which this transposition serves to correct, must be as a matter of fact that one "absolutely just and true" solution which Harmonists have so fruitlessly and yet so perseveringly sought for?

Let it only be granted that the Gospels have been "given by the inspiration of God", and what more logical or irresistible conclusion can be arrived at, than that any imperfection discoverable in them must be traceable to some human error?

It is after all but the lesson which in the wider domain of nature meets us every day. Even the very emblems of the perfection of God's handiwork, the lilies of the field, if some corroding substance has been brought into contact with their roots may droop their heads, and shew signs of disfigurement, which the brush of the greatest painter who ever lived would be powerless to correct, but let the humblest hand take away the cause of evil and there is needed nothing further to make them once more revive and be again arrayed in a glory unapproached and unapproachable.

CHAPTER VII.

THE FOUR YEARS OF OUR LORD'S MINISTRY.

Proposition in the enumeration of proofs of displacement.

That, whereas the revision of S. Luke's text required to rectify the alleged displacement is of so unusual and drastic a character, that, if no such displacement had taken place, it would necessarily serve greatly to increase any previous difficulty in reconciling the several narratives, it does as a matter of fact entirely remove that difficulty, and results in our being able to form a combined narrative, which at once commends itself to our judgement as certainly true, and at the same time solves many problems which have given rise to the greatest amount of controversy.

It is obvious that, if so serious a displacement as we contend for has really taken place, it would not only throw the whole Gospels, regarded as parallel narratives, into confusion, but would tend so entirely to obscure any principles upon which they might be constructed, that the very existence of such principles might remain unsuspected.

Thus, supposing a person to be seeking, (1) to obtain a general view of the whole History set forth in the Gospels, and (2) to understand the structure of the Gospels, and their relation one to another, just as the astronomer seeks to understand the mutual relation of the heavenly bodies, he would find himself, in the one case, in the position of a man viewing a particular scene from behind an almost impervious hedge, and therefore getting only imperfect and distorted views of it, and, in the other, of a man pursuing what he expected to find a distinct subject of scientific inquiry, but in which all the phenomena, from which alone any primary laws could be deduced, proved to be in so manifestly chaotic a state, that nothing but contradictory and mutually destructive results could possibly be looked for.

To deal now only with the first part of our analogy, the one thing needful is evidently to cut down the hedge, or, in other words, to rectify the obscuring displacement, and then to see how the view obtained compares with our previous impressions.

The displacement rectified, we have two points to deal with, (1) the extent, and (2) the general character of the view which the Gospels then present to us. In other words we have to consider

1. The duration of our Lord's Ministry.
2. The general scope and bearing of the history in its new aspect.

1. As S. Luke's text stands in the Authorized Version we have four records of the Ministry, of which no two agree in the order of the events which they relate. The necessary result has been that there has always existed a very wide divergence of opinion, even upon so fundamental a point as the actual number of years over which that Ministry extended.

The most generally accepted view has been that it lasted three years.

At the same time the arguments upon which this conclusion has been based have always seemed to many singularly inconclusive. So much so indeed that not only has so able a writer as the author of the *Ordo Sæclorum* contended, and that with many ancient authorities to support his view, that it could only have lasted one year, but one of the most generally recognized authorities on all subjects of Gospel criticism so far endorses his opinion as to say, "It must be remembered that a very strong case has been made out by Mr Browne (*Ordo Sæclorum*) for the limitation of the Lord's Ministry to a single year. If there were direct evidence for the omission of τὸ πάσχα in John vi. 4 his arguments would appear to be convincing".[1]

In view of the conclusion to which the rectification of the alleged displacement in S. Luke necessarily points, it may be well here to note the terms in which different opinions as to the meaning of the Parable of the Barren Fig-tree are summed up by the Editor of so representative a work as the *Speaker's Commentary*. He says,

"In the three years some have seen allusion to God's various successive calls to Israel by the Law, the Prophets, and by Christ (Augustine, Theophylact); others, as Bengel, Wieseler, Lewin *F. S.* p. 225, with Alford and perhaps Olshausen, to the three years of our Saviour's Ministry. To this Meyer objects that a fourth year is mentioned v. 8. He (with Grotius, Kuinöl, Bleck, Godet) interprets the three years of the past, and the fourth year of the remaining, time of Grace accorded to Israel. It is difficult to resist the impression that in the three years there is at least an allusion to the period of our Lord's Ministry on earth."

The bearing of the supposed alteration in S. Luke's text on the question thus discussed is obvious.

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[1] Professor Westcott's *Introduction to the Study of the Gospels*, p. 289.

According to S. Luke's Gospel, as it now stands, only three years can be allotted to our Lord's Ministry, and as the parable was clearly spoken towards the end of the Ministry, no room, as Meyer points out, is left for a fourth year of further probation.

But the alleged displacement being rectified, not only do four years appear as the duration of the Ministry, but the Parable appears as spoken in the last half of the third year, and, probably to a day, just one year before the conclusion of our Lord's more active Ministry.

Thus, supposing the displacement really to have taken place, the obvious and unavoidable meaning of the Parable is found to be exactly identical with that which, *even in the face of an apparently unanswerable objection to it*, many held to be its true meaning, whilst this meaning has seemed so inherent in, and inseparable from, the wording of the Parable, that an able critic after reviewing all the evidence, finds it "difficult to resist the impression" that, in spite of any evidence to the contrary, it must in some form or other be the real one.

Surely this fact alone, apart from all the other multitudinous evidences of 'displacement', might well go some way at least to establish the certainty of S. Luke's text having been tampered with as suggested, and to confirm the conclusion to which on other grounds his restored order points, that our Lord's Ministry did in fact extend, as implied, or rather stated in cipher, in the Parable, over a period of Four Years.

2. Nor, if we look into the details of the history of the Ministry, and especially if we observe the scope and

symmetry of its plan, shall we be at any loss to find abundant evidence in confirmation of the conclusion thus stamped with such an air of *primâ facie* probability.

From the time of the Baptism and Temptation of Christ, the history, though taken up now by one and now by another Evangelist, runs on with unfailing regularity: the only peculiarity, which is likely to confuse the reader, being, that throughout the Gospels the history of periods of time is given with almost the same brevity and reserve that marks the record of the years spent by our Lord in obscurity at Nazareth. Whilst, on the other hand, particular incidents chosen for special record mostly occurred during short periods of special teaching, generally lasting for a week or three days, and are related with an amount of detail which makes the brevity of the summarized history all the more apt to mislead.

Let us commence our survey of the general History of the Four Years with the briefest notice of what we may term the Introductory Period, when the 'hour' of the active Ministry had not as yet come.

S. John we observe deals exclusively with the later aspect and development of the Baptist's teaching, that is, his Testimony of Witness.

The first result of this testimony introduces us to the four Disciples, who, at the Baptist's bidding, but voluntarily as far as Christ was concerned, transfer their allegiance from him to Christ.

We are thus introduced, first of all, to those four members of the future Apostolic Body, who were to be so signally distinguished from their future fellow labourers, who were to be Christ's friends and hosts at Capernaum, who were to be the first called into the Vineyard, and who above all were to bear the burden and heat of the day to a far greater extent than the rest of the Disciples.

Next we read of Philip and Nathanael, and note that the command "Follow me" was first of all addressed to him, whom we shall find at the very last spoken to in terms which seem to imply that from the first he had been more constant than others in his attendance upon Christ.

As though the phenomena of Creation and Redemption were at the first, as at the last, designedly combined, we next observe that the record of a complete week is concluded, as on the occasion of the Resurrection of Lazarus, and of our Lord's own Death and Resurrection, with the history of three days, ending probably on this, as on those occasions, with the first day of the week.

"On the third day" the first gathering of the nucleus of the future Church is followed by that Marriage Feast, which indicated, not only that there was thenceforward a mystical union between Christ and His Church, but that the time had come when the "good" albeit "the new" wine of the Gospel was to be provided in such bounteous measure.

Then follows the first part of the twofold commencement of the Ministry, the commencement at the Passover, and the commencement at the Feast of Pentecost; the typical cleansing of the Temple, the allusion to the Temple of His Body, and the first evidence of the full foreknowledge of what the temper then manifested by the Jews would result in, marking the special connexion between the 'first commencement' and the more exclusively Jewish aspect of the Ministry.

From the very first, the bigotry of some, and the dulness of others, amongst the Jews, is presented to us as affording the same striking contrast to the conduct of others less favoured, which is to form one great characteristic feature of the reception, which Christ was to meet with at the hands of those to whom He was more especially "sent." Already the "How can these things be?" of Nicodemus, a teacher in Israel as he was, and taught by Christ Himself, is prepared to be set against the unreserved confession of the Samaritan strangers, taught only by a woman, "This is indeed the Christ, the Saviour of the World."

The residence in the country districts of Judæa, which immediately follows Christ's attendance at the Passover, is only prolonged for a sufficient time to allow the Pharisees once more to receive the renewed and more explicit testimony of the Baptist, and to be certified not only of his repudiation of all claims to be himself the Messiah, but of the fact that this renunciation had been already practically accepted, and acted upon, by the people, who, forsaking John's ministry, had sought baptism at the hands, not of Christ Himself, but —a fact which would carry with it far more weight—of His Disciples.

Only when He is himself certified that this additional evidence had been duly brought before the Jewish authorities, does Christ once more prepare to give Jerusalem an opportunity of reversing their first verdict on His teaching.

But before going up to the Feast of Pentecost there was still time to go again into Galilee, and to join the company which would be going up from thence to the Capitol.

On the way, as a bright and happy interlude between the two visits to Jerusalem, occur the incidents connected with the short residence in Samaria, incidents doubly memorable, as foreshadowing the future triumphs of Christ's teaching of the Gentiles, and as the immediate cause of the Parable, by which our Lord at once inaugurates His Ministry, reveals the hidden sources of the strength in which all work for God must be carried on, and testifies to the immediate rewards which such work brings with it[1].

The significant mention of the fact that the healing of the Jewish nobleman's son was the second miracle wrought in Cana of Galilee prepares the way for our recognizing the exact position which this miracle occupies in the general plan of the Gospel. The key-note of the narrative is evidently to be found in the twice-repeated request to Jesus to '*come down*' to heal his son, embodying as it does an expression of that want of faith, which prevented the recognition of the fact so clearly understood and expressed by the Gentile Centurion, that the Bodily Presence of Christ was *not* in itself a necessary condition of His completing any work of mercy which His compassion might lead him to undertake.

Can it be, we may ask, a mere coincidence that so singularly appropriate a lesson for Ascensiontide, a lesson so characteristic of S. John's Gospel, that men should walk by faith and not by sight, should have been given either about, or it may be exactly, ten days before the Day of Pentecost was fully come?

However we may answer this question, it seems clear that "the second miracle" at Cana has the same general and extended typical reference to the whole Ministry as the first, and that it stands very much in the same relation to the immediately succeeding visit to Jerusalem, and the more formal opening of the Ministry at the Feast of Pentecost, which the first miracle did to the earlier and more preparatory visit at the Passover.

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[1] See page lxx.

The visit to the Feast of Pentecost, and the miracle, performed at the Pool of the Five Porches, and for the benefit of one whose period of suffering corresponded with the duration of the penal wanderings of the Children of Israel in the wilderness, represents the opening of the Ministry in action, as the subsequent manifesto represents its opening in appropriate teaching.

The choice of the Sabbath Day for the performance of the miracle is shewn to be at once a claim to Divine power, and an evidence of the identity of Christ with the Father, and leads up naturally to the declaration of those great truths, to which, then as afterwards, the Jewish rulers, in spite of every evidence which they could possibly require, were so determined to turn a deaf ear.

Our Lord's Ministry being thus formally inaugurated, and His rejection by those to whom He was primarily sent being complete and unequivocal, the work, by which this rejection was to be as it were compensated for, is at once commenced.

Coincidently with Christ's rejection at Jerusalem John is cast into prison, and the Law which was until John passed away[1].

From this time therefore begins the long and laborious Ministry by which, not, as it should have been, with the aid, but in spite of the fiercest opposition, of priests and rulers, the foundations of the Kingdom were to be firmly laid.

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[1] See ch. X.

Probably alone—for few, if any, of those who had at first followed Him had yet elected to do so at the sacrifice of their worldly callings,—or at least with only such occasional followers as would be naturally attracted to a Teacher, accredited as He already was, Christ commences His work, not now in the great centre of Jewish worship, or in that glorious Temple, to which He had "suddenly come" only to be cast out from it, but in the humblest of provincial synagogues.

The first beginnings of a work, thus recommenced under new circumstances and on fresh lines, would not naturally afford incidents needing to be recorded with the same fulness as those which were to mark its gradual advancement and more mature development.

Accordingly, a few verses of emphatic summary tell us all that needed to be told of the history of the next few months.

From these we gather that the Ministry of the first summer, though its actual teaching was little more than a slightly developed form of that which had been given by the now imprisoned Baptist, differed little, if at all, in its plan from that of the next three years. It was simply a summer circuit of teaching, and that chiefly, if not exclusively, in the synagogues of Galilee.

Only as we approach the next great Festival, the Feast of Tabernacles, and arrive at the Day of Atonement, which preceded that feast by only five days, are we permitted to witness any of the details of this work.

Nazareth was to Galilee, as far that is as Christ was concerned, very much what Jerusalem was to Judæa. To Nazareth therefore we find our Lord turning His steps, both at the beginning and the end of his labours in Galilee, and only when Nazareth, on the occasion of the first ministerial visit made to it, exactly followed the example of Jerusalem, was Capernaum chosen for the honour, which should by rights have belonged to the place, which had given to the Messiah not only a name but for so many years an earthly home.

Escaping from the murderous design of the men of Nazareth, and making His way at once towards Capernaum, our Lord necessarily passed along the shore of the Sea of Galilee. Here, in four fishermen engaged in their ordinary occupation, He recognizes those who had already been distinguished as ready, merely on the testimony of John, to accompany Him for some time as His recognized followers and disciples.

The immediate result of this meeting is that Christ arrives at Capernaum not alone but in company with those already well disposed to receive His further teaching, and prepared to be both hosts and friends.

At Capernaum therefore Christ now takes up His abode with the evident intention of making it the basis of His future work, and the centre from which the "great light" of His teaching should penetrate the darkness of the surrounding districts.

That on the occasion of His first visit to a place designed to be thus exalted unto Heaven by being made the earthly abode of Him, who was very God as well as very Man, Christ would be likely to remain for a longer time than we find Him doing in the three following years is only what we should expect. We are not therefore surprised to find S. Matthew using an expression with reference to this first visit which implies a sojourn of considerable duration, or that this expression should be incidentally confirmed by S. Mark and S. Luke telling us that it was His custom during this residence to preach in the synagogue on the Sabbath days.

Supposing that we allot to this inaugural visit of Christ to His newly-chosen home, the shortest period at all consistent with the language used, viz. three or four months, we are brought very nearly to the end of the first year of the Ministry, and to the time when, judging by our Lord's custom in other years, He would be likely to commence a Circuit of teaching.

That this Circuit, as briefly recorded by S. Luke, should have taken our Lord into Judæa about the time when that country would be once more, so to speak, alive with people going to, and returning from, the Passover is as consistent with the probabilities of the case as it is with the records of the preceding and the following year. Whilst the fact thus stated by S. Luke is incidentally confirmed by the later statement of all the Synoptic Gospels as to the numbers of people who were attracted to Christ, not only from Judæa but from Idumæa and from beyond Jordan.

Allowing for this Spring Circuit in Judæa a period of about two or three months, including the Passover, we arrive at the Feast of Pentecost in the second year of the Ministry.

This feast, the records of the preceding year would naturally lead us to view as the very probable starting-point of some new departure in the work of the Ministry, whilst the records of succeeding years would point to this new departure as likely to be in some way connected with those who were to be prepared for ultimately carrying on the work which as yet Christ was carrying on alone.

Accordingly we find that the next incident recorded is the call of four of the future Apostolic Body.

For several months Peter and Andrew, James and John had been brought into the closest contact with Christ and been afforded abundant opportunities of hearing His teaching and witnessing His miracles, and the time was now come for the call to be made upon them, which was to entail their immediate abandonment of the only visible means of subsistence for themselves, and those dependent upon them, and so to alter the whole course of their lives.

That the actual call of the four Disciples who were to begin thus early to bear the burden and heat of the day took place when Christ had left Capernaum, and actually started on a prolonged Circuit through Galilee, is to be gathered from the statements both of S. Matthew and S. Luke.

The work upon which our Lord now entered, accompanied during the whole time by at least these four of the future Apostles, and during the latter part of the time by S. Matthew also, would seem to have lasted for exactly a year, that is from the Feast of Pentecost in the second to the same Feast in the third year of the Ministry, and to have been divided into two Circuits, the first finishing at Capernaum about the Feast of Tabernacles, and the second commencing after a short sojourn at Capernaum with the call of S. Matthew, and being interrupted, probably at Sepphoris near to Nazareth, by the active enmity of the Pharisees and Herodians.

As Josephus tells us that there were 204 towns and villages in Galilee, with an average population of about fifteen thousand in each, it is evident that the time over which the first of these two Circuits would appear to have extended was certainly not longer than would be likely to have been devoted to a systematic visitation of the whole country, nor longer than would certainly be required so to supplement the work of the two previous Circuits in Galilee and Judæa as to produce the general result testified to by the different Evangelists.

In the first of these two Circuits the route taken seems to have extended through the north-west districts and ultimately through Decapolis, our Lord finally retiring for a season of prayer to the deserts lying to the north-east of the Sea of Galilee and thence returning to Capernaum.

The second Circuit of this year, which is not spoken of as confined to Galilee, probably extended a considerable distance to the south, S. Mark speaking of Idumæa to the south of Jerusalem and the districts beyond Jordan in Southern Palestine as influenced by our Lord's teaching, whilst both the time, place, and circumstances of the Circuit being interrupted would seem to point to a return from the south a few weeks after the Passover.

The only event which is recorded in connexion with the first of the two Circuits of this year is the Healing of the Leper.

The peculiar prominence thus given to this miracle by S. Mark and S. Luke, and the fact that S. Matthew brings it into even greater prominence by giving it a priority in time of narration over all other miracles, leads to the supposition that it is recorded as a typical illustration of that power and willingness to forgive sin of which all Christ's teaching was designed to give assurance, and that, until this assurance is realized, all His teaching can but fall upon ears which hearing yet hear not.

The events recorded in connexion with the second Circuit are as evidently designed to have an historical, as the one event related in connexion with the first Circuit, is to have a doctrinal significance. Out of all the incidents, to which such a circuit must under the circumstances of the case necessarily have given rise, five only are singled out for record. And all five have reference to alleged infringements of the Jewish Law.

That the number of illustrative incidents should correspond with the number of the Books of the Law can hardly excite surprise in the minds of any who recall the evidently significant recurrence of this number throughout the Gospels. The five porches, connected on the one hand with the first Pentecostal Miracle and on the other with a disease which had lasted for the exact period of the penal wandering in the wilderness, the five husbands, the five thousand, the five loaves, the five brethren, the five pounds, the five talents, the five cities, the five yoke of oxen, the five sparrows, the five in one house, the five foolish and the five wise virgins, are all instances of the prominence given to this number throughout our Lord's teaching.

Nor can we fail to notice how natural is the sequence of events by which these "offences" lead up to the combination of Pharisees and Herodians in a plot against our Lord's life; a plot which only issues, first in a more universal healing of all manner of disease and of men from all quarters, and then in a more authoritative and pronounced teaching in the Sermon on the Mount.

The question naturally suggests itself, Did our Lord, during the first two years of His Ministry, attend the Passover at Jerusalem?

It is not enough to say that we have no information on the subject. In the mind of every student of the Gospels there must necessarily be an assumption either in favour of, or against, such an attendance.

A single passage in S. John's Gospel in which Christ, when present at the Feast of Tabernacles in the last year of His Ministry, says "I have done one work and ye all marvel" is generally supposed to imply that He had *not* been in Jerusalem between the time of His using this expression and the occasion on which that "one work", the miracle at the Pool of the Five Porches, was performed.

But all that this passage *necessarily* implies is that no special and significant ministerial acts of a similar kind—and which therefore required to be recorded—had been performed.

Looking to the peculiar construction of the Gospel narratives, and especially to the manner in which they single out for record only certain acts manifestly intended to have a special significance, and so illustrate continually the force of S. John's words, "Many other things Jesus did which are not written in this book," and looking to the further fact that Jesus was undoubtedly making a special circuit in Judæa at the time of the second Passover, and that He was probably returning back either close by or through Jerusalem at the time of the third, I cannot help thinking that there are strong grounds for assuming that He did attend that Feast on both occasions.

It will of course be remembered that, save in its exclusive reference to the Jews, it was not the Passover, but the Feast of Pentecost, from which all our Lord's ministerial acts date, that being, in the first year, the time of

His Ministerial Manifesto and the performance of the "one work" of such deep significance, and, in ensuing years, the time of a distinctly new departure, and the gathering of new forces to take part, in His work.

But to pass to the third year of the Ministry.

It is evidently some time after the Passover, and either on, or just about, the time of the Feast of Pentecost, that the Apostles were finally selected from the great body of Christ's followers, and the Sermon on the spiritual fulfilment of the Law was delivered on the Mount.

The incident next related is again designed to bring into the greatest possible prominence the contrast between the faith of Gentiles and the want of faith in the Jews; the conduct of the Roman centurion, who would not have Christ trouble to come to his house, and wished Him only to 'speak the word,' clearly putting to shame the Jewish nobleman, son of the Kingdom as he was, who would not be satisfied with 'the word' being spoken, but insisted upon Christ's personal presence, reiterating with increasing earnestness the cry, "Sir, come down."

It is but the same moral which the Gospel story, with somewhat less marked emphasis, has pointed again and again. From the time when Chief Priests and Scribes, who admitted their full knowledge of the prophecies pointing to the birthplace of the Christ, would not only not move a step to welcome Him, but rather gave their aid to Herod to compass His death, whilst the wiser men, with far less means of knowing Him, travelling from afar, hastened to fall down and worship Him, and to give effect to their adoration by the rarest gifts—from the time when the faith of Samaritan strangers, believing on the word of a woman, put to shame the unfaith of Nicodemus and of the Jews who had witnessed His miracles and been unmoved by them—from the time when these same miracles secured The Worker of them acceptance in Galilee, when in Jerusalem, though crowned by a still mightier work, they only led to a desire to kill Him—from the beginning even to the end, when the Jews only mocked at the dying Saviour and left it for the Roman centurion to confess, "Truly this was the Son of God", the whole Gospel story is but a prolonged Commentary on the words of S. John's Preface, "He came unto His own and His own received Him not; but as many as received Him to them gave He power to become the Sons of God; even to them that believe on His Name."

Accordingly at this central and peculiarly critical point of the Ministry—the beginning of the personally-superintended work of the Twelve—we have these facts recognized, and made the subject of the emphatic declaration,

"Verily I say unto you, I have not found so great faith, no, not in Israel. And I say unto you, that many shall come from the East, and from the West, and shall sit down with Abraham, and Isaac, and Jacob, in the Kingdom of Heaven: but the sons of the Kingdom shall be cast forth into the outer darkness; there shall be the weeping and gnashing of teeth" (Matt. viii. 10—12).

The next recorded incident, the Raising of the Widow's Son, could not we see at once be placed at any other point in the Ministry without losing something at least of its significance. Just as the Raising of Jairus' Daughter and of Lazarus are complements of two other distinct periods of special teaching, so this is the symbolical complement of the

Sermon on the Mount, and tells of the love and power with which Christ would fain visit and redeem His people; the widow, if we may accept the earliest teaching of the Church, being a lively image of the Jewish nation who had said, "I shall not sit as a widow, neither shall I know the loss of children" (Is. xlvii. 8).

From the Raising of the Widow's Son dates the commencement of the Summer Circuit of the third year of Ministry, during which the Apostles serve their Diaconate with Christ Himself, whilst the faithful amongst the women of Galilee are permitted to set an example to their sisters of every age and country of the manner in which that ministry of love should begin, which in the end will secure for them the actual sight of, and welcome by, their Risen Lord.

This Circuit extending through towns and villages which Christ "kept journeying through," "preaching and bringing the good tidings of the Kingdom of God" would seem to have been mainly if not exclusively confined to Galilee.

We have seen that the previous Circuit had probably been interrupted at Sepphoris, the place to which at a later period the Jewish Sanhedrin was removed, and the only place within a short distance of the Sea of Galilee where Pharisees and Herodians were likely to be found in a position to enter into any formal coalition.

Supposing this to have been the case, as Sepphoris and Nain, both in near proximity to Nazareth, are near also to each other, this Summer Circuit practically commenced where the preceding Winter and Spring Circuit had been broken off.

But the public Ministry of the Disciples could hardly commence without some reference to John.

Hence we have at this point the arrival of two of John's disciples sent by him to see if Christ would succeed better than he had himself done in convincing them of that, which he had so persistently, but so vainly, taught them, viz. that Christ was indeed "He which should come."

That some would think that John had sent the message on his own account was clearly anticipated by our Lord. That this idea could not for a moment be entertained by John's own disciples He indeed well knew, and therefore it is not until *after their departure* that He takes occasion to shew how little danger there had ever been of the Baptist's constancy being "shaken" by the fiercest blasts of trial to which it might be exposed.

Concluding a testimony which, had it been called forth by John's weakness rather than his strength, would surely have been strangely out of harmony with the circumstances, Christ next enlarges upon the attitude of those who listened neither to John nor to Himself, shewing that they exhibited an inconsistency, which could not at least be charged upon John's disciples. For what the Jewish rulers objected to in John they required in Him, and what they had required in John they objected to in Him.

The next recorded incidents,—the forgiveness of the woman who was a sinner, and the delivery of the Parable of the Two Debtors,—once more advance the teaching of Christ another stage, and strike a note, which is henceforward to predominate more and more, until it rises in such startling and unexpected resonance in the words addressed from the Cross to the penitent thief.

No longer in figure, as in the second Circuit in the case of His healing the leper, no longer by implication, as on the eve of the third Circuit, when He committed the first "offence" by curing the sick of the palsy, with the words "Son, be of good cheer, thy sins be forgiven thee," but now emphatically, and as One before whom all alike would hereafter be arraigned as debtors, Christ exercises the direct power of forgiving sin, and affords an actual illustration of His previous declaration, that He had come not to call the righteous, but sinners, to repentance.

Thus in each Circuit, and that with ever-growing distinctness, did Christ insist upon that one fundamental truth of His Ministry, which, in His last journey to Jerusalem, He was to insist upon and illustrate with such marvellous force and pathos and wealth of imagery, and which was to be enforced even in His dying agony with the words, "this day shalt thou be with me in Paradise."

Such, so few and yet so significant, are the illustrations given us of the nature of the teaching and training which distinguished the Circuit in which Christ was first accompanied by the newly-appointed Apostolic body, and by the more faithful amongst the Galilæan women.

The end of this Circuit brings us again to about the time of the Day of Atonement and the immediately subsequent Feast of Tabernacles, that is, to the autumn of the third year of Ministry; the time when the sower would be going forth to sow, and the equinoctial gales would come down with their periodic fury upon the Sea of Galilee.

Once more Christ is at Capernaum.

What the Apostles and the multitudes have learned in the practical school of experience had now to be taught them in theory, and enforced by word of mouth.

Hence we come next to the Great Three Days of Teaching, public teaching of all alike, and private teaching and exhortation addressed to the Disciples "in the house"—"the house" that is "of the Lord," the words which combined in the original form the word Church—the then Church of Christ, in which Christ was the Teacher, the Apostles the learners, and to which such of the outside multitude as were willing to come were likewise admitted.

Without attempting to dwell at length upon the sustained and laborious teaching of this period, we may yet remark how it first introduces many topics, which were afterwards to be insisted upon with such increasing frequency and earnestness, and how fully, though for the first time, it reveals what was afterwards to take place.

The actual period of teaching, the very days of the week which it occupied, the subjects which were dealt with, the way in which it commenced, the marvellous exhibition of power with which it terminated, all remind us of the second and even greater Three Days of Teaching, which were brought to a close by the resurrection of Lazarus, and carry our minds on to the greatest Three Days' Teaching of all, viz. those which begin with the Condemnation and Crucifixion and end with the Resurrection of Christ. Not to dwell upon the previous period of Three Days mentioned by S. John, and ending with the manifestation of Christ's Glory, each begins on a Friday in conflict, and ends on the first day of the week in an exercise of Divine power. In each case there is an increase of intensity. The false accusation by the Jews, the seeking to kill by Herod, the actual killing by the chief priests and rulers respectively mark the beginning of each period. The rising from sleep to still the storm, the healing of many and finally the raising of one from the dead; the speaking of the word bidding the buried dead come forth from the tomb; the earthquake, the presence of an Angel, and the rising to life of Him who was the Lord of Life, respectively mark the termination by which in each case Christ is manifested in ever-increasing perfection of power.

As the immediate illustration and outcome of the Teaching of the first two days we have the record of the first visit to 'the other side,' a district which was either entirely heathen or of which the population was at least made up of Jewish and heathen elements. Of the two demoniacs healed one is heard of no more, whilst the other returns alone to give thanks, and to sit at the feet of Jesus, clothed and in his right mind.

On the return from 'the other side' different forms of disease, and disease in its different stages of development, even in its last development of supervening death, disease in the passing and disease in the rising generation, are the subjects which each read their lesson, and symbolize the attitude which Christ would still fain assume towards those who were so persistently and wilfully turning from Him.

Then follows a second and final visit to Nazareth, and a short Circuit of special teaching in its immediate neighbourhood.

The first stage of the Diaconate of the Apostles is now brought to a close, and about the time of the year when our Lord Himself first left Nazareth and went forth to receive the Baptism of the Holy Spirit before commencing His own Ministry, that is, at or about the Feast of Dedication, when the Temple in which the Godhead truly dwelt was dedicated to the service of man, at this time the Apostles first receive their commission, a commission extending, as S. Matthew shews us, not only to that immediate experimental mission, in which like birds first flying from the nest, they were to put to the test their yet undeveloped powers, but to the far greater work, which in the fulness of their strength, and in combination with others called into the vineyard at a later hour, they were to accomplish, even the founding of the Church of Christ so that the gates of Hell should not prevail against it.

And now once more, when yet another and decisive step is taken in the onward movement, the fact that with John the Baptist the Law has come finally to an end is brought out with singularly vivid power and distinctness.

The actual death of John, coincident as it would seem to have been with the sending out of the Apostles, was yet for some time unknown to them, and the tidings of it, for which they were still unprepared, brings them back in haste, and grievously disconcerted, to Christ.

They are taken to 'the other side' to rest awhile, and thither are drawn the multitudes of the people, who at that Paschal Season are at once fed with that food, which was an emblem of the True Bread, which on the following Passover should be broken upon the Cross, and thenceforward distributed to all who would receive it by those selected for that very purpose.

Passing over the many significant circumstances, which still further serve to remind us by anticipation of all that was to happen when another year had passed—Christ's temporary separation from the Disciples, His miraculously rejoining them walking upon the waters, the bold protestations, the failure, and the recovery of S. Peter, the reassurance of the rest of the disciples, and the immediate gaining of the desired haven, we may pause for a moment to recall the first immediate effect of the miracle of the Loaves.

The men from *both* sides now indeed gather round Christ, but it is only to join in murmuring against Him; and so little can they receive the fuller teaching, which their murmurings draw from Him, that many even of those who had previously been His followers instead of being drawn closer to Him by this manifestation of Divine love make it the occasion of forsaking Him.

The Twelve alone, speaking by the mouth of S. Peter, reaffirm their faith and allegiance, declaring that there is no other to whom they can go, and that He alone has the words of Eternal Life, and is indeed the Holy One of God.

But though thus rejected and forsaken by those who had hitherto shewn most signs of listening to His teaching, Christ will not reject or forsake them.

Yet again, first at Capernaum itself, and then in the surrounding districts, the evidences of His sympathy and compassion are more numerous than ever. "Where soever He entered into villages or into cities or into the country, they laid the sick in the marketplaces, and besought Him, that they might touch if it were but the border of His garment, and as many as touched were made whole."

But Christ had 'other sheep which were not of that fold,' and those also He must bring, so that, if they would, all might be made One Fold and One Shepherd.

Accordingly, from this point in the Ministry, during the last few months which preceded the Transfiguration, we follow our Lord no longer through Jewish, but Gentile territory. With a single exception, when the advance was at once rejected, no direct overtures are during this period made to the Jews. Whilst even the very miracles which are wrought are so performed, and so related, as to bear unmistakeable witness to the essential difference between the attitude which Christ designed to assume towards those, to whom He was indeed sent, but by whom He was rejected, and those to whom He was not sent and who yet welcomed, and even sought after, Him.

The summer Circuit of the fourth and last year of the Ministry thus devoted to work amongst the Gentiles, is remarkable in several ways.

It is remarkable as being the last Circuit before the active Ministry of our Lord was brought to an end by the Transfiguration, and before Jerusalem takes the place of Capernaum as the centre, to and from which the Gospel narrative continually conducts us.

But it is still more remarkable for the teaching by which it is introduced, and of which it forms the practical illustration.

Thought for thought, if not word for word, the teaching is the same as that which was afterwards, and under almost precisely parallel circumstances, given to S. Peter by vision on the housetop at Joppa. Its burden is "what God hath cleansed make not thou common." Thrown into more strictly didactic form, and turning chiefly upon the manner in which Jewish exclusiveness was fostered by, and veiled under, the unreality, and general abuse, of religious observances, it is yet the same teaching, which was afterwards to be so fully developed when the Pharisees' treatment of the Publicans and Sinners, the Lazars and Pariahs of their religious world, were to become the subject of such moving contrast with the love towards such of the Father and of the Son, and when the causes and the consequences of the conduct of the Pharisees were to be exposed with such terribly progressive force and circumstantiality.

In the first and chief incident in this final Circuit we find, as usual, the principles, upon which throughout the whole course of it Christ designed to act, fully pointed out.

Desiring to emphasize the contrast between the way in which the Jews and the Gentiles respectively received Him, He would not allow His presence in the district to which He now goes,—apparently either close to, or at, Sarepta,—to be publicly made known, and so makes more conspicuous the fact that the mere fame of the works, which, even in their actual performance, had produced so little effect among the Jews, was sufficient to induce one of the heathen at once to seek Him out in her distress.

To the same end the whole conversation with this 'woman of Canaan' is directed.

She is ready to admit not only the priority of the claim of the Jews, as God's children, and that she herself belongs to a race which the Jews had ever spoken of as outcasts, 'but,' she would argue, 'it could never be, that He, of all others, would be the one to insist upon pressing this distinction. He at least would recognize that both Jews and Gentiles, children and dogs, had a common Master, who in His compassion would never refuse to give of the superfluity of the one to feed the other.'

Thus commenced as it would seem either very close to, or at, Sarepta a city of Sidon—a place so pointedly alluded to by our Lord on a former occasion—the present Circuit seems to have extended first northwards, through the district of Sidon, then through, or rather up and down, as the word used expresses, the thickly peopled region of the ten cities, then along "the other" or eastern side of the Sea of Galilee, then, after a single ineffectual renewal of intercourse with the Jews at the southern end of the sea of Galilee, back again to the northern end, then still further northwards through the district of Cæsarea Philippi,—a city, which from its associations, indicated both by the name which it then bore and by its former name of Paneas, was peculiarly representative both of ancient heathen superstitions and more recent Gentile dominion,—and finally ends beyond Dan, and the sources of the Jordan, and the extremest limits of Northern Palestine at Mount Lebanon.

The central incident of this final Circuit, the Feeding after "three days" of the four thousand with seven loaves, as contrasted with the previous feeding of the five thousand with five loaves, is like so many other incidents sufficiently interpreted by the place it occupies in the narrative, when once the order of that narrative has been ascertained; the numbers four and seven being just as uniformly symbolical of universality and completeness as the number five is of everything essentially Jewish.

Of the crowning incident, the conclusion of this final Circuit and of the Galilæan Ministry, we can only think in the words in which S. Peter in later life recalled its amazing incidents, when he wrote

"For we did not follow cunningly devised fables, when we made known unto you the power and presence of our Lord Jesus Christ, but we were eye-witnesses of His majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory, This is My Beloved Son, in whom I am well pleased; and this voice we ourselves heard come out of Heaven, when we were with Him on the holy mount" (2 Peter i. 16—18).

That the Transfiguration took place on the Day of Atonement, though according to the present arrangement of S. Luke's text it would be impossible to place it upon that day, is shewn as clearly by the evidences connected with the incident itself as by the position which it so naturally occupies when S. Luke's original order has been restored.

The mention of the "eight days" during which Christ went with the three Disciples into a mountain to pray would exactly answer to the duration and character of the observances enjoined upon the High Priest as a preparation for the due observance of the One and only great Day of National Humiliation commanded by the Jewish Law.

The exceeding whiteness of the Garments of Christ "so as no fuller on earth could white them" is an equally evident allusion to the white garments which formed the special dress of the High Priest on that day.

The near approach of the Feast of Tabernacles, which began five days after the Day of Atonement, would go far towards supporting the view that S. Peter's question, "Shall we build here three Tabernacles?" had its natural origin in the supposition that our Lord intended to prolong His sojourn on the Mount, and to celebrate the Feast of Tabernacles with His Heavenly Visitants.

The importance of being able thus to identify the actual time of the Transfiguration is obvious. It affords a simple and perfectly natural answer to a sceptical objection, which has always been regarded as wholly unanswerable, viz. that no mention is made at all in the Gospels of a day which was certainly in the Old Testament recognized as the greatest and most typically significant in the whole year. At the same time it wonderfully intensifies the significance of all S. Paul's allusions to Christ as our Great High Priest. Whilst on the other hand S. Paul's allusions reflect their own light upon the Gospel narrative, and explain the figurative import of details, the meaning of which we should be otherwise apt to lose sight of.

The close connexion between the special sacrifices of the Day of Atonement and our Lord's choice of this season for first fully revealing His approaching sufferings might well, if additional arguments were needed, be urged as affording an appropriate reason for the particular time chosen for this revelation being first made to the three Disciples, who had been permitted to be with Him on so memorable an occasion.

Passing over the various considerations suggested by all the circumstances more immediately following upon the Transfiguration we must pause for a moment upon those scenes which, in S. Matthew's and S. Mark's Gospels form the definite conclusion of the Galilæan Ministry, and which are thus brought into greater prominence by the entire silence which those Evangelists maintain as to the events of the next few months.

Arrived once more, and for the last time at Capernaum—unless indeed Christ came back again as far north as

Capernaum, after His visit to the Feast of Tabernacles—our Lord prefaces a prolonged course of instruction, addressed to the Disciples, first by shewing that any payment of Temple dues would be inconsistent with His Divinity, and then by miraculously providing those dues, thus at once avoiding giving any cause of offence to the Jews, and guarding against any misconception as to His true character on the part of the Disciples.

The discourse, which immediately follows upon this act, forms the central one of the five more marked occasions on which our Lord is represented as giving detailed instruction to the Apostles for their future guidance.

The occasion and the scene of each of these five discourses are in singular harmony with their subject.

During the Three Days' Teaching—commencing with the Parable of the Sower, and thus reminding us of the later teaching, "Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit"—the subject of the instruction given was as to the nature of the Kingdom of God, and the part which the Apostles were to take in those events which were to lead up to its final establishment so soon as the Jewish Dispensation should once for all be brought to an end by the destruction of Jerusalem.

The occasion was the return from that prolonged circuit of preaching, the first after the formal appointment of the Apostles.

The scene was the centre of His labour, 'the house' in which he had deigned to make His residence.

The next formal teaching was on the Apostles being first sent forth to make independent trial of the powers given to them in His own personal absence, and the subjects of teaching are again limited to those specially suited to the occasion.

The discourse at Capernaum, spoken at a time which in two of the Gospels is represented as marking the actual close of the personal Ministry of Christ Himself, accordingly begins to regard the Apostles as henceforward the responsible agents in rearing the edifice, of which the foundations were now well-nigh laid, and turns upon the due exercise of the ministerial powers which were to be entrusted to them, the absolute necessity of avoiding personal jealousies and rivalry, and of observing certain principles which he lays down both for regulating their mutual relations with each other and their conduct towards all with whom their work would bring them into contact.

With regard to the two remaining instances of special teaching, (1) the higher spiritual teaching following immediately upon the Last Supper, and (2) the warnings and words of instruction suggested by the prediction of the actual overthrow of the Jewish Temple, we need only point out that they constitute at least equally striking instances of the manner in which the occasion and the scene of instruction must have combined to bring home its subject with the greatest possible force to the minds of those to whom it was addressed.

We now arrive at a period of our Lord's history which, in exact accordance with the general plan of their Gospels, S. Luke and S. John alone record, the former recounting the more distinctly historical incidents, the significance of which had reference mainly to the actual progress of events, whether in the present or the future, and the latter dealing especially with the higher doctrinal teaching and the incidents out of which such teaching grew.

What, at least with reference to the two first Gospels, we may thus call the supplementary narratives of S. Luke and S. John commence with the record by S. John of a journey, "taken as it were in secret," to the Feast of Tabernacles.

The distinction between this journey and the next one, recorded by S. Luke, when our Lord went up to the Feast of Dedication, would appear to have been originally marked by one of those exceedingly minute and apparently incidental notes of time, which like so many other peculiarities in the Gospels seem designedly to insist upon a close study, rather than a casual reading, of them, as a first condition of any adequate conception of their mutual relations.

If we accept Tatian's reading of S. John, as it comes to us in the only existing Commentary on his Diatessaron, we must suppose that no such reading as is found in our received text was known in the Second Century, the Commentator, who himself died in the year 378 especially remarking, 'He said not I go not up *to* this Feast, but I go not up *at* this Feast,' thereby implying that our present reading had indeed already come into vogue, but was clearly erroneous, our Lord's words *not* applying to the journey to Jerusalem, but to the fact that, though He was now going again to that city, His hour as He said was not yet come, and that His voluntary 'going up upon the cross' was not to take place at that feast[1].

S. Luke on the other hand defines the journey which he next describes as being undertaken "when the days were well-nigh come that He should be taken up" (Luke ix. 51).

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[1] See p. 234.

The events which S. John records in connexion with the visit to the Feast of Tabernacles mark the beginning of the end to which S. Luke on again taking up his narrative at once alludes in the above words.

The setting-forth in the plainest terms of His Divine character and of the nature of His mission, His exposure of the fallacy of hopes resting solely upon a mere natural descent from Abraham, His definitions of a state of moral servitude and of true freedom, His invitation "If any man thirst let him come unto Me," His declaration "I am the Light of the World," now lead to the attempt to arrest Him which issues in the discomfiting report of the officers "Never man so spake," and finally to the attempt to stone Him, before which He retires.

Having returned for the last time to Galilee, and probably to Capernaum, Christ immediately starts again on the more public journey, which was to occupy the whole period intervening between the Feast of Tabernacles and the Feast of Dedication.

Of this journey the main incident is the Mission of the Seventy; this being preceded by an account of the warnings addressed to those who, without counting the cost of so doing, might offer themselves for the service for which volunteers were now required, and being followed by a record of the rejoicing of Christ over the results of that mission—a rejoicing corresponding with, or at least reminding us of, the rejoicing expressed over the immediate result of His own first preaching to the Samaritans.

The feelings of rejoicing thus excited issue at once in the moving invitation,

"Come unto me all ye that labour and are heavy laden, and I will give you rest",

whilst the invitation itself, as S. Luke shews us[1], exactly synchronized with the exquisite parable The Good Samaritan, in which Christ first begins to describe at length His own feelings and conduct towards those with whom Jewish orthodoxy would in ordinary times have no dealings, and from whom, even in their sorest distress, the Priest and Levite turned, passing by on the other side.

The next incident, the visit to Martha and Mary, sets Christ before us as actually arrived at Jerusalem for the Feast of Dedication, and already sojourning, as He did at the ensuing Passover, at Bethany.

If we were obliged to accept the reading of the Authorized Version we should now be met with the single instance in which a comparison of the Gospels of S. John and S. Luke would leave room to doubt what was the exact order of the events which they record as it were in alternate strains.

In the Authorized Version the eighth chapter of S. John concludes with the words "going through the midst of them and so passed by"; whilst the ninth chapter begins "And as he passed by, he saw a man blind from his birth."

By omitting the words at the end of the eighth chapter, for which there is no sufficient authority, the Revised Version shews us where S. John intended to conclude his account of the teaching at the Feast of Tabenacles. At the same time by thus breaking the imaginary connexion between the eighth and ninth chapters which the unauthorized addition had established, it enables us to take up the narrative again in its proper order as soon as S. Luke has done his part in accounting for the interval between the Feasts, and has brought our Lord to a place at which He might be assumed to be residing when the next teaching recorded by S. John took place.

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[1] See p. 252.

Once more then Christ is at Jerusalem, this time at the Feast of Dedication.

Once more "one work," and that performed on the Sabbath, serves with the teaching to which it gave rise to excite the Pharisees to the highest pitch of indignation. Whilst the claim to Divine power and authority put forth by Christ with such startling plainness in answer to the demand "How long dost thou hold us in suspense? If thou be the Christ tell us plainly," again compels Christ's immediate departure from the city.

S. John now tells that our Lord went away again "beyond Jordan into the parts where John was at the first baptizing," adding "and there He abode," or tarried—the expression being the same as is used to express the duration of the first Ministry in Judæa, which lasted somewhat more than a month.

The necessity for turning again to S. Luke to see how the narrative is carried forward obliges us to observe at this point a reference in his Gospel to John's disciples. Observing what S. John tells us about the comparison which the people of the district instituted between the Baptist and Christ, we at once recognize one of those slight but unmistakeable means of identifying the locality of each record which the parallel narratives of S. John and S. Luke so continually afford.

As the request now made to Christ, "Lord teach us to pray, even as John also taught his disciples" affords one of the most remarkable instances of the way in which the confusing of S. Luke's order prevents us attaching to an event the significance which when related in his original order would obviously have belonged to it, I have thought it best to deal with this incident separately. (See Chapter VIII.)

At the same time it may be well to point out how naturally, and with what singular force, the teaching which arose out of this request leads up to, and combines with, the incident which we are obliged to place next to it.

No sooner has S. Luke related the emphatic assurances which Christ gave as to the certainty of prayer to the Father being answered, than S. John takes up the train of thought by recording the prayer which Martha and Mary, in such simple and unquestioning faith, made to Christ on behalf of their brother Lazarus; the whole story, carried on now by one and now by the other Evangelist, illustrating the manner in which such prayers, though for a time they may seem to be disregarded, are really answered with a measure of mercy and love far exceeding anything which those who made them expected.

We now enter upon what would appear to be a clearly defined period of seven days, ending with three days of special teaching; these three days again commencing, as the previous Three Days' Teaching commenced, on a Friday, and ending, with the crowning miracle of the Resurrection of Lazarus on the First Day of the week.

Any one who at all realizes the exclusiveness of the Gospels with regard to all matters which are not intended to lend some special force to the narrative will at once observe, (1) the coincidence of certain very exact notes of time being found at this point both in S. John and S. Luke, and (2) that though, as S. Luke now stands, there can be no connexion between them, yet, when the narratives are seen to run parallel to each other, they manifestly combine to make up a complete record of a week. S. John's narrative, it will be seen, supplies the record of the beginning and the end of the week, whilst that of S. Luke marks the progress of events lying between the two extremes.

The points of time specified in S. John and S. Luke are—

1. The day on which the messengers from Bethany arrived.

2. The two days after their departure, during which Christ refrained from taking any action in the matter.

3. The day on which Christ having told His disciples that Lazarus was fallen asleep proposed to go to awaken him from sleep.

As Lazarus was raised after being dead four days, the day of his death would seem to have coincided with the day on which Christ when explaining the words He had first used declared "Lazarus is dead".

4. A special period of three days spoken of as "to-day, to-morrow, and the third day".

It will be seen that S. Luke here, as in the case of the Three Days' Teaching at Capernaum, enables us to recognize the days of the week referred to by identifying one of them with the Sabbath.

As we follow the narrative we can hardly fail to be struck with the manner in which the subject of each day's teaching appears to be designedly suited to the exact day on which the teaching was given.

The Subjects of the Friday are few but very significant.

1. 'The narrow door' of suffering the only means of access to the kingdom of God, and the prophecy that the Jews will not, and the Gentiles will, enter in by that door.

2. The combination of the Pharisees, not now with Herodians, but with Herod himself, in a plot to kill Christ, and the triumphant evidence which on the third day will be given of the futility of that plot.

The subjects of the Sabbath teaching are:—

1. The healing of a man which had the dropsy.

Here is the evidence of a writer of the first century as to the character of this disease rendering it, next to leprosy, the most striking emblem of the corrupting power of sin:

"The dropsy is an unsightly and very grievous disease, *rarely cured by mortals;* for either lurking internally in some vital organ, it depraves the whole body: or else the whole body, first affected by some pestilential malady, converts the internal organs into depraved humours, both conspiring for the patient's destruction[1]."

2. The pride and self-seeking of the Pharisees and the need for them rather to make the poor, the maimed, the lame and the blind, partakers of the blessings which they have the power to dispense.

3. The excuses which those who were first invited into the kingdom of God made for declining the invitation, and the result which would follow.

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[1] Aretæus, 124. Quoted by Mr McClellan.

The subjects of the third day at once carry us into a new region of thought and revelation. They are—

1. The danger of persons under-estimating the sacrifices which Christ's service will involve.

2. Christ receiving and eating with Publicans and sinners and the offence thus caused to the Pharisees.

3. The relative position in God's sight of Publicans and sinners and of the Pharisees defined by the Parables of the Lost Sheep, the Lost Piece of Silver and the Prodigal Son.

In the latter parable the attitude of the elder brother, and of the father coming out to entreat him, exactly represent the then historical position of events—The Father, speaking by Christ, entreating the Pharisees on behalf of Publicans and sinners, and they refusing to be entreated. At this point the curtain as it were drops for a moment, and the ultimate result as it affects all parties concerned is left for development in the next parables.

4. The abused responsibilities of the Pharisees, the opportunity yet afforded them for a tardy repentance, and the effect which such a repentance would have upon their future relations with those whom God has accepted but they have despised.

Under the figure of an oppressive Steward, who has for years rack-rented his Master's tenants, and that simply for his own benefit, Christ exposes the true character of the oppressive conduct of the Pharisees in binding on men's shoulders burdens grievous to be borne, and which nothing would induce them to make the slightest movement to remove or lighten. The Steward was wise, and at the last moment of his stewardship gave new and reasonable leases, a course which though it did not prevent his dismissal, secured his master's commendation, and the future goodwill of those whom he had so long ill-used. The Pharisees might yet do likewise.

5. The demonstration of the fallacy of the arguments by which the Pharisees attempted to justify their actions.

6. The final result of the Pharisees' persevering in the course they were adopting.

Their spiritual privileges had not been given them for the purposes of selfish indulgence. Their neglect of those in the last stage of spiritual destitution was wholly inexcusable, and would certainly result in an entire reversal of the relative positions which they and the publicans and sinners then occupied.

By the time this teaching of the third day was ended the time drew near for it to be enforced by the greatest of all the exhibitions of Christ's Divine power. Probably while the last words of the Parable of Dives and Lazarus

> "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead"

were yet sounding in the ears of those to whom they were addressed, the company came within sight of Bethany, and the terrible exactness of the prophecy began to be verified.

How the immediate result of the Resurrection of Lazarus more than fulfilled the prediction by which it was so immediately preceded it is hardly necessary to point out.

Though many of the people were indeed persuaded, the miracle was so far from persuading the Pharisees, that it served only to stimulate them to fresh and more crafty efforts to compass the death of Him who had so spoken.

The immediate effect upon Christ Himself of this new outbreak of hostility is threefold.

It leads Him (1) first to insist upon the terrible responsibility incurred by those who led others astray, (2) to dwell upon the duty of all to exercise to the utmost the virtues of forbearance, long-suffering and forgiveness towards any who may sin against them, and (3) to retire Himself to a distance and so for the time to put it beyond the power of the Pharisees to carry out their purposes with regard to Him.

Leaving Bethany, Christ now chooses for His place of sojourn during the few weeks which had yet to elapse before His final visit to Jerusalem a city called Ephraim, a place, "in the country near to the wilderness."

That Ephraim was identical with Ophrah of the Old Testament, and was situated some thirty miles to the north of Jerusalem, in the district lying between upper and lower Galilee would seem to be on the whole the most probable supposition, and one which is confirmed by the mention in S. Luke of the sycamine tree, which is said to flourish only within a very limited area and in this immediate locality[1].

As in the case of our Lord's residence at the place where John at first baptized, so now S. Luke mentions only a single illustrative incident, indicating that on this, as on the former occasion, the instruction of the Disciples rather than public teaching chiefly occupied our Lord's attention.

Prayer was the subject of instruction then, Faith and Obedience is the subject now.

Having remained at Ephraim until within a few days of the Passover, our Lord, most probably joining at this point the Galilæan company going up to Jerusalem, passes through the district lying between Samaria to the South and Galilee to the North, and thus, crossing the Jordan, enters Peræa.

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[1] See Greswell's *Diss.*, Vol. II. p. 536.

The first incidents of this last journey are recorded by S. Luke alone, S. Matthew and S. Mark recommencing their long-suspended narratives at a later stage in the journey.

The ingratitude of the nine Jewish lepers as compared with the gratitude of the single Samaritan stranger;

The discourse on the future establishment of the Kingdom of God;

The Parable of the Widow and the Unjust Judge, by which Christ shews His disciples that as even the injustice of the Roman Authorities[1] will not be proof against the constant complaints of His suffering servants—represented under the image of a widow—so they need have no fear but that God's justice and mercy will lead Him to listen to the prayers of those who are His elect and who will cry to Him day and night;

The Parable of the Pharisee and Publican, shewing the grounds of the preference which previous parables had declared would be given to those, whom in spite of all the murmurings which His conduct excited, He was now receiving into close communion with Himself;

The discourse on the law of divorce;

The blessing of little children;

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[1] Thus Dean Milman in his *History of the Jews*, Vol. II. p. 171, mentions that Claudius, though "generally favourable to the race of Israel," on one occasion closed their synagogues and expelled the Jews from Rome, an act which he attributes to a tumult caused by their persecution of the Christians.

The danger of men trusting (1) in riches which were likely to hinder them as they did the young ruler, (2) even in such meritorious works as those on which the Apostles were inclined to rest their hopes of reward;

The Parable of the Labourers in the Vineyard, in which the Apostle's mistaken notions as to the rewards due to their past services are dealt with, and they are shewn that many who like S. Stephen should be last called in point of time should yet be first in receiving their reward;

The fuller prediction of His own sufferings, and the necessity for those who wished to attain to a high position in His Kingdom being partakers of these sufferings;

The incidents of the visit to Jericho, the priestly city, where there are said to have been no fewer than 12,000 priests: 12,000, that is, of those who were termed by Christ "blind leaders of the blind," and whose hostility was so especially excited by His reception of publicans and sinners;

The healing of blind men both on entering and leaving the city;

The making the house of a Chief Publican his place of sojourn, and the emphatic assertion that to him—though probably not a Jew at all—salvation had that day come, as to a true son of Abraham;

The Parable of the Nobleman going into a far country, addressed to those who thought that His impending visit to Jerusalem pointed to the immediate establishment of His Kingdom;

The further correction of the same mistake by the recognition of Mary's act as an anointing for His burial;

All these incidents of The Last Journey, which to a casual reader might easily seem to have little connexion with each other, and might even at first sight seem to give something of a fragmentary character to the narrative, are found, when carefully compared, to advance the history stage by stage towards its completion, and to shew an unmistakeable evidence of order and design.

Nor in looking back over the whole history can we find a single point at which this evidence of order and design fails. Progress and development and a continual deepening of tone and colour seem to mark the gradual and orderly advance of the narrative to the climax towards which it so often declares itself to be tending.

At the same time we are conscious that all this beauty and symmetry of design is simply the result of implicitly following *with a single exception* the exact order, in all cases of three, and in most, of all four Evangelists.

The question then we have to ask ourselves is this,

Is it possible to conceive that such a narrative, and one which with only a single exception brings all the Gospels as they now stand into such absolute accord, can be the result of a mere random, unauthorized, and unnecessary alteration, an alteration too so great that, if it really interfered with instead of restoring the text of S. Luke, it could only be expected thoroughly to confuse his 'order' and to put it altogether out of harmony with that of the other Evangelists?

It is not as though the foregoing outline were the result of arguments or conjectures and involved a series of alterations, now of one and now of another of the Gospels. From beginning to end the outline is simply the exact reproduction of the story which, this one alteration being made, the Gospels themselves present.

It is not even open to any one to object that without this alteration the general drift of the Gospel narrative is still perfectly plain. It is admittedly not so. Not only is it impossible without very many alterations to produce any connected history at all, but when with such alterations such a history is produced, it depends upon such a multitude of conjectures and arguments and leaves so small a portion of any one Gospel intact that it must at best seem of very questionable authority. At the same time the absence of any distinctly recognizable plan in narratives thus constructed makes it singularly difficult to understand them, and still more difficult to remember all the various alterations of the several Gospels which they involve.

Supposing the one alteration now contended for to be declared inadmissible, scarcely any two parts of the outline of the narrative above given will hold together. Throughout the whole of the last year and a half of the Ministry all the minutely accurate agreements between the several Gospels must be not only purely imaginary but altogether contrary to the facts of the case. Disallow the one correction of S. Luke's text, and at every turn incidents distinctly affirmed by one Evangelist to have happened on the same day or about the same date are as distinctly affirmed by another Evangelist to have happened at an altogether different time. Whilst neither the same days, seasons, nor even years can be assigned to events which are certainly recognized by different Evangelists as the same.

The very fact that, with the one exception which

S. Luke's text presents, absolute order can be shewn to reign supreme in the Gospels makes the existence of contradictions of this sort absolutely incredible.

On what ground then can any one refuse to recognize the fact that S. Luke himself never could have been the Author of the confusion which the received version of his Text involves?

The facts of the case have hitherto been dealt with in two ways.

(1) One class of persons claim to make many arbitrary and conjectural alterations which they do not attempt to reconcile with the accuracy of the documents dealt with.

Can they with any shew of consistency refuse to accept a single alteration, for which a vast body of evidence is forthcoming, and which produces at once perfect agreement between the several narratives?

(2) Others, in spite of all appearances to the contrary, argue that historical order was not an essential part of the design of the Gospels.

But when it is proved that a single alteration of a possible error shews a uniform historical order to dominate the arrangement of every fact in at least three of the Gospels, and throughout a great part of the fourth, can a contention, previously open to so many objections, be for one moment sustained?

What is there then in either of these alternatives to set against the fact that, even as the Gospels now stand, the recognition of a single error in one of them is sufficient to prove that there is absolutely no other deduction to be made from the inviolable accuracy which we feel instinctively must belong to documents so accredited as the Gospels to the hearts and consciences of men?

CHAPTER VIII.

S. LUKE'S TESTIMONY TO CHRIST'S DIVINITY OBSCURED BY THE DISPLACEMENT OF HIS TEXT.

Proposition in enumeration of proofs.

That the revised order of S. Luke's text brings out into bold relief the most emphatic evidence which his Gospel contains of the Divinity of our Lord, and reveals a remarkable coincidence of testimony on this subject between his Gospel and that of S. John.

Why did our Lord at one time excuse His Disciples for not praying, and at another not only teach them to pray but even enforce prayer upon them as a duty?

It is true that on the first occasion He was replying to a merely captious question of His avowed enemies, but even to such it was His custom to give a true answer, and one, which so long as the circumstances remained the same, would be as true at one time as at another.

The reason why they did not pray or fast like John's disciples He declared to be that such exercises were incompatible with the relations existing between them and Himself. He was the Bridegroom, they were the Bridegroom's friends. When He was taken away from them it would be necessary for them to fast and pray, but until then it was not so.

As S. Luke's text now stands, the request 'Lord teach us to pray as John also taught his disciples' appears as having been made whilst the relations between Christ and the Disciples continued to be just what they were when the subject was first discussed. Hence the difficulty of explaining the apparent inconsistency between what our Lord said upon one occasion and what He said and did upon another.

But the moment we know that the whole of that part of S. Luke's Gospel in which this second incident is dealt with really belongs to quite the end of the Ministry, and that it has only been thrown back to an earlier period by earlier events having been wrongly inserted after it, the difficulty disappears. The time we see is already at hand to which on the first occasion he had alluded. Already, "the days were well-nigh come that He should be received up"; and this fact alone constitutes a sufficient reason for our Lord's doing then what He had not thought it necessary to do before.

But even with this explanation there is much that we cannot at once wholly understand.

Supposing that the time had really arrived for such teaching to be given, why did our Lord need to be *asked* to give it? why should it be regarded as a mere concession to 'importunity'? and why should the whole incident be recorded in such a way as to suggest to the sceptic so many objections, and oblige the Commentator to offer such elaborate explanations to prove that, in the Parable which follows the granting of the request, God is not, as He appears to be, represented as acting upon merely human and even unworthy motives?

The answer to all these difficulties which I venture to suggest is that the present state of S. Luke's text has so obscured the circumstances of the case, and with them the whole drift of the argument, that we have been driven to content ourselves with the mere surface meaning of the Parable, and entirely to disregard the underlying meaning which it was designed to veil.

The whole force of the Parable I imagine to turn upon the double meaning of the word which we render importunity, but which primarily means dulness of comprehension and want of due sensitiveness, being in fact the same word used in the well-known passage in the *Odyssey* describing the insensibility of the stone to the labours of Sisyphus in keeping it in constant motion.

It is this dulness of comprehension and spiritual insensibility on the part, not of all, but of one of the Disciples against which Christ makes remonstrance, even whilst, *in consideration of His own departure being now near at hand*, He grants the request made to Him.

Even so far as the surface meaning is concerned the idea is rather of shamelessness than importunity. The request was an altogether unreasonable one. It so happened indeed that it probably did but cause our Lord to anticipate what He would shortly have done without being asked, but none the less did it imply that in not having done it before, He had undervalued and been unmindful of a duty clearly recognized by John.

The Parable is thus at once an explanation of the motives which induced our Lord to grant the request, and a remonstrance against the *aneideia* (a word the double meaning of which no translation can render) which prompted it.

The whole Parable is but the same teaching in a somewhat more veiled form which was again given at a later time, possibly to the same Disciple, when in answer to the request "Shew us the Father," Christ said,

"Have I been so long time with you and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; how sayest thou then shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you, I speak not of Myself, but the Father that dwelleth in Me, He doeth the works. Believe me, that I am in the Father, and the Father in Me, or else believe Me for the very works' sake."

If we bear in mind (1) that the Parable was especially addressed to the Disciples, and (2) the sharp distinction which our Lord so often draws between the natural and the spiritual life, we have at once a key both to the peculiarity of the form in which the Parable is cast, and to a great part of the exact phraseology used. Christ does not say as usual "a certain man" but "which of you". Under the figure of a friend who has been on a journey, He represents that spiritual part of the disciple's being, which had been lying dormant, but was now reasserting itself. A modern teacher designing to convey the same meaning more openly, would have said of the man and the friend who came to him "now the name of the one was Sarx, and the name of the other Pneuma."

The other figures used are all couched in language with the meaning of which our Lord's teaching at other times makes us perfectly familiar.

He is Himself the one Friend to Whom any one of the

Disciples might naturally turn. "Ye are my friends." "I have called you friends." He too is "The Door."

The figure of the loaves is one so often used to express spiritual gifts as to make it almost impossible to apply it in any other way, and to interpret it literally would only be to lay ourselves open to the remonstrance, "How is it that ye do not perceive that I spake *not* to you concerning loaves?" Here the expression 'three loaves' finds its natural explanation in the prayer which has given rise to the parable, the *personal* petitions of which are threefold, (1) the petition for daily bread, (2) the petition for forgiveness, and (3) that for special protection from evil. The very words of the first petition would evidently suggest the carrying on of the same figure of speech.

Again the term 'children' exactly expresses the relation in which Christ ever represents Himself as standing to the Disciples, "Ye are my children," as He says on another occasion.

The manner in which at a later period Christ speaks of having "kept" the Disciples could hardly be more forcibly or beautifully expressed than under the figure here used of their being "with Him in the marriage-bed (εἰς τὴν κοίτην), and the door being shut."

Following out the ideas thus suggested we should then read the Parable as follows—

S. LUKE XI. 5—8.

5 And he said unto them, Which of you shall have a friend,	And He said unto them, Which of you shall have such a friend as in very deed I am to you
and shall go unto him at midnight,	and in the spiritual darkness as of midnight which envelopes you, shall go to him

and say unto him, Friend, lend me three loaves;	and say unto Him, Friend, grant me as a loan three kinds of necessary spiritual food, daily sustenance, forgiveness and divine protection
6 for a friend of mine in his journey is come to me, and I have nothing to set before him?	for my soul, which is dear to me, and which has been as it were upon a journey but has returned and is reasserting itself, craves for that which I have no means of supplying to it.
7 and he from within (*ἔσωθεν*) shall answer and say, Trouble me not: the door is now shut,	And He, veiled from your sight in His merely human form, shall answer and say, Make not so unreasonable a request. Know ye not that not one only but all of you are already children of the bride-chamber, ye have entered in by Me, the Door, and the Door is closed.
my children are with me in bed;	Your union with me is perfect, and that union gives you all these things which you ask[1].
I cannot rise (*ἀναστὰς*) and give thee.	I cannot anticipate my resurrection and bestow what I have already given you.
8 I say unto you,	Nevertheless (to explain what I have now done and the directions I am about to give) I say unto you
Though he will not rise (*ἀναστὰς*) and give him,	Though he will not give what you ask by rising and putting off this human form
because he is his friend,	because of his friendship, (for as his friend he knows this to be unnecessary)
yet because of his importunity	yet with a view to the utter dulness of perception which dictates the request,
he will rise (*ἐγερθεὶς*)	being aroused to take some action in the matter,
and give him as many as he needeth.	he will do more than lend him what he asks, he will give him all that he needs.

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[1] Or, supposing the rare use of 'into' or 'towards' for 'in' to indicate a double meaning, we may interpret "the marriage bed" as an expansion of a figure common to every age and language, and read

It may of course be urged that the above partakes too much of the character of what in modern times is styled the mystical and allegorical interpretation of parables. In answer I can only ask whether such an objection would not lie against the very models of interpretation which Christ Himself has provided for our guidance and for the purpose of enabling us to understand all parables, and whether the modern method of dealing with the parables does not in fact reduce them to little more than stories with a moral, making them indeed capable of many and very varied applications, but only doing so at the cost of robbing them of the underlying and veiled meaning, which, far more than the surface meaning, gives them their appropriate place in the Gospel narratives.

The interpretation above suggested certainly complies with the obvious requirements of the case.

It does not leave the Parable open to the usual attack of the sceptic or require any apology from the Commentator.

It is consistent with all our Lord's teaching on the same subject at other times.

It has an obvious and natural connexion with the circumstances which gave rise to it.

It recognizes the special application to the Disciples implied in the words 'Which of you'.

The figurative language employed is the reproduction of expressions used by our Lord at other times, and is capable of being maintained with a consistency which it is almost impossible to conceive could be the case if a wrong interpretation had been put upon it.

"with me they are moving towards the grave, the 'narrow bed' where the union between the earthly and Heavenly life is ever perfected. From this I cannot anticipate my resurrection."

CHAPTER IX.

THE SETTLEMENT AT BETHLEHEM.

SCEPTICAL writers are in the habit of assuming, that in the early chapters of S. Matthew and S. Luke there are certain contradictions, which nothing but the most inveterate habit of special pleading could possibly induce theologians to attempt either to deny or to explain.

S. Matthew, they say, as clearly recognizes Bethlehem as the home of Joseph and Mary as S. Luke recognizes Nazareth; this recognition not being confined to distinct statements, but being observable in incidental notices running through the whole of both narratives.

Thus S. Matthew, when speaking of the return from Egypt, represents Joseph as taking for granted that he will make his way back to Bethlehem; whereas S. Luke equally takes for granted that it was in the natural order of things that Joseph and Mary returned at the earliest opportunity to Nazareth.

There is an amount of 'bravery' in assumptions of this sort and in the triumphant setting forth of imagined contradictions which is very apt to divert attention from what is at least the ultimate issue in such cases, viz, whether it is more probable that documents so accredited as the Gospels, and writers so nearly contemporary with the events which they relate should be in error, or that the sceptic should be arguing without a sufficient knowledge of all the bearings of the facts on which he is prepared to pass so confident an opinion.

It is indeed quite conceivable that there may be difficulties, and even apparent contradictions in Holy Scripture, which, in the present imperfect state of Biblical knowledge, it would be only presumptuous to attempt to explain. But at any rate this question of the residence at Bethlehem does not come within this category.

On the contrary it is, I believe, perfectly possible to shew at least strong *prima facie* grounds for supposing that the opinions so confidently put forward rest upon entirely false data, and that those who hold them have either not recognized, or not given sufficient weight even to such simple facts as the following—

1. That S. Luke's Gospel is not, as they assume, independent of, and to be read separately, from S. Matthew's, but that both documents contain overwhelming internal evidence of their having been designed to be read together.

It is not necessary to insist that S. Luke himself in his Preface states this to be the case. It is a fact of which evidences can be multiplied to an extent which places it beyond all possibility of doubt.

2. That it is an integral part of the plan of the two Gospels at one time to relate different and evidently specially selected facts, and at another to relate the same facts in a different way.

Thus in this case the more emphatic recognition by the one Evangelist of Bethlehem, and by the other of Nazareth, is only one of those phenomena of selection which may be shewn to recur so continually as to constitute them an integral part of the general design of their Gospels.

3. If we join together the early portions of the narratives of S. Matthew and S. Luke according to principles of construction found to prevail in every other part of their Gospels, it becomes apparent that though one Evangelist gives greater prominence to incidents of more exclusively Jewish significance, and so speaks most of Bethlehem, whilst the other deals with events having a more world-wide interest, and connects these more especially with Nazareth, yet the two narratives join to make up one complete and consistent story, which if not told exactly as ordinary writers would probably have told it, is nevertheless told according to a plan consistently pursued throughout the whole of the documents which are thus made the subject of criticism.

4. It is not correct to say that S. Luke, even when his Gospel is taken alone, fails to recognize a prolonged residence at Bethlehem.

S. Luke defines the time at which the Taxing and the Journey to Bethlehem took place by the words "in those days." The expression may of course mean within a few months, or weeks, or days of some previously-mentioned event—that event being in this case the Birth and Circumcision of John the Baptist. But up to this point all S. Luke's notes of time have been exceedingly minute, so much so that the presumption is certainly in favour of his meaning within a few days.

This would make S. Luke state that Joseph and Mary went to Bethlehem about six months before our Lord's Birth, and immediately after the Angelic Announcement to

Joseph, a date strongly supported by the wording of the further statement "and it came to pass *while they were there* the days were fulfilled."

In the above objections the residence at Bethlehem as referred to by S. Luke is assumed to have ended immediately after the Purification. But the wording of the narrative is sufficiently remarkable at this point to make it very doubtful, even apart from S. Matthew's narrative, whether S. Luke really means to say anything of the kind. What he does say is that Joseph and Mary returned to Nazareth "when they had brought to an end all the things which were according to the ordering of the Lord." He does not use the expression indicating ceremonial observances which he would have done had he referred only to the Circumcision and the Purification and Presentation in the Temple, whilst the very comprehensiveness of the expression "all things" makes it difficult to apply it *exclusively* to these events. Some such expression as "after this," or "straitway" would have been what we should have looked for, had he been referring to the Circumcision and Purification only.

Thus, even when reading S. Luke's Gospel alone, we should see very strong reason to infer that there must have been some other events, capable of being defined as happening "according to the ordering of the Lord," which he had in his mind, but which he did not propose to relate.

When therefore we know (1) that S. Luke's usual plan was to omit certain things more peculiarly appropriate to the plan of S. Matthew's Gospel, and (2) that not only had certain events taken place between the Purification and the Return to Nazareth, but that these events were emphatically declared by S. Matthew to be the designed fulfilment of ancient prophecies, it can hardly be unreasonable to conclude that here we have the true explanation of the peculiar wording of S. Luke's narrative, and that he does in fact recognize a residence in Bethlehem of about two years and six months, i.e. a somewhat longer period than S. Matthew's narrative taken alone would necessarily assign to it.

5. There is nothing in S. Matthew's Gospel in any way inconsistent with the above view.

It is true our Lord's birth is mentioned immediately after the Angelic Announcement to Joseph, but it is recorded in what is manifestly the very shortest of summaries, whilst the same summary carries the reader on at once to a date presumably about two years after our Lord's Birth, viz. the time of the Visit of the Wise Men. Thus no inference whatever can safely be drawn from S. Matthew as to the exact time of the visit to Bethlehem.

6. Again the inferences drawn from the use of the word which we translate 'Inn' are at best extremely uncertain. The renewed use of the same word (*κατάλυμα*) by the same writer in describing the events of the last night before the Crucifixion, though its significance is lost in the translation Guest-chamber, strongly points to its being used in both places in a special and somewhat figurative sense. In this case it would only indicate that the place—presumably the same as S. Matthew speaks of as the 'house'—only afforded a place of temporary sojourn, even to Joseph and Mary, and not even that to Christ Himself.

The opening fact of the Gospel, viz., that when Christ first entered this world there was 'no room' for Him even in a humble lodging is thus set over against the closing fact, that when He was about to depart from this world he could at least speak emphatically of the place where he was to institute the Lord's Supper, as My *kataluma.*

The evidence is all strongly against the supposition that S. Luke would be likely to use this word in two different senses at the beginning and at the end of his Gospel; just as it is against the supposition that he meant one thing by the word Λόγος in the Preface to the Acts, and something totally different by the same word in the Preface to his Gospel.

From the above suggestions it will be seen how very much really turns, in this as in so many other cases, upon the recognition of the exact relations existing between S. Luke and the other Gospels, and how many more or less pronounced difficulties may be due primarily to the fact (1) that the alleged displacement of S. Luke's text has so effectually obscured these relations through the greater portion of the Gospel narrative, and (2) that, even where these relations were not directly obscured, their apparent non-existence elsewhere made it not only practically impossible to assume their existence, but—just at the very points where the recognition of them is of primary importance,—seemed to justify the exactly opposite assumption of their non-existence.

CHAPTER X.

A CRUCIAL QUESTION,

OR

THE UNNAMED FEAST OF S. JOHN V. I.

"*After this there was a feast of the Jews.* What feast? Methinks that of Pentecost."

Thus shortly does Chrysostom dismiss a question which modern writers have ever discussed at such great length, and which is obviously of the last importance for the right understanding of the Gospel narrative.

Now, as Chrysostom devotes no fewer than five lengthy Homilies to this single chapter of S. John, and as throughout his Homilies he deals in detail with every point which he deems to be one of doubt or difficulty, we may reasonably assume that this brief dismissal of the subject is tantamount to an affirmation that when he wrote, about A.D. 398, the opinion he expressed was the generally, if not the universally, accepted view of the Church; or, in other words, that he not only gives his own individual opinion on the subject, but assumes that no other opinion was then regarded as either tenable, or required by the context of the passage in question.

In support of this conclusion we have the fact that the same view was expressed shortly before by Cyril and Epiphanius, whilst we have the testimony of Calvin and Bengel that it was still generally held in the 16th and 17th centuries.

In modern times, though there has been an almost universal recognition of the fact that the events recorded seem in many ways to point very strongly to the Feast of Pentecost, at the same time a still stronger and more general opinion has prevailed that the wording of S. John's narrative critically examined is inconsistent with this view.

Under these circumstances the almost unanimous, though often very doubtful verdict, of modern critics has been given in favour of the Feast of Purim, a verdict arrived at, not so much on any evidence of identification, as on the purely negative grounds that, as the Feast cannot be that of Pentecost, the Feast of Purim is the only other one which from the time of year at which it took place (March) can at all satisfy the requirements both of the narrative of S. John and of the other Evangelists.

In view of this conflict between ancient and modern opinion, it will be necessary in the first place to consider the reasons alleged for supposing that the Feast of Pentecost cannot be intended by S. John.

The main reason is found in the terms in which our Lord refers to John the Baptist, "He was a burning and a shining light, and ye were willing for a season to rejoice in his light" (S. John v. 35).

The construction put upon these words we find again and again expressed by different writers to the following effect: "The words of John v. 35 imply that the ministry of the Baptist belonged to the past, and they may have been spoken after his death, although *the only necessary inference* is that he had ceased his public labours[1]."

But the inference here affirmed to be *necessary* is directly opposed to other words of Christ spoken at the same time.

"If," he says, "I bear witness of myself, my witness is not true. There is another *that beareth witness* of me, and I know that the witness *which he witnesseth* of me is true. Ye sent unto John and he bare witness of the truth, but I receive not testimony from man."

Unless the words printed in italics are to be understood as referring to John's testimony, they not only become unintelligible, or as it is more euphemistically expressed 'mysterious,' but the connecting link of thought and argument between the words which precede and those which follow them is entirely lost.

But, it is argued, it is impossible to suppose Christ to be here speaking of John's ministry, for if so, he speaks of it as present and continuous, whereas just afterwards, he speaks of John in terms from which we '*necessarily*' infer that, if he was not already dead, his ministry was at any rate a thing of the past.

Why, we may first ask, should such an one as S. Chrysostom not have perceived any such impossibility, and have seen no reason against applying the words as he does to John the Baptist?

Simply because, believing that S. John's manifest intention was to represent these words to be spoken at the Feast of Pentecost, and believing that the notice of John's

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[1] Neander's *Life of Christ*. Bohn's Eng. ed. p. 238.

'not being yet cast into prison' must cover at the very least a period which would embrace that Feast, he did not for a moment imagine that there was any such contradiction as modern criticism suggests. He simply takes the words in their plain obvious sense, fully recognising that in speaking of John's testimony as a matter both of the present and of the past, our Lord was as historically correct as He was when He spoke of all that was implied in the expression "a burning light" as belonging to the earlier, and so far, past ministry of John.

For, if we assume with Chrysostom that John was still at liberty and continuing his ministry, *not now of preparation*, *but of witness*, which expression would our Lord have been most likely under all the known circumstances to have made use of, "John *was* a bright and shining light," or "John *is* a bright and shining light"?

Surely the former. For already, as the Pharisees well knew, John's light had been eclipsed by that of Christ Himself. All the enthusiasm of the welcome given to John, which is implied in the expressions 'a burning light,' and their 'rejoicing in that light,' was essentially a matter of the past. Though his sun had not yet set, abundant evidence was already forthcoming that it was now fast sinking below the horizon. Nor can we forget that this view of the case is in exact accordance with the reason which S. John gives for Christ going into Galilee very shortly before the Feast of Pentecost, a journey which he expressly distinguishes as taken before John's imprisonment, and which may very well have been made for the purpose of joining the Galilæan company going up to that Feast. The reason given by S. John for this journey was that Christ had then received information that the Pharisees were duly certified of the fact that the Baptist was publicly declaring that his own ministry was superseded by that of Christ, and that already more persons were baptized by Christ's Disciples than by John himself. Ignore the connexion between this statement and Christ's discourse recorded in the 5th chapter of S. John, and both the statement and the discourse become alike unintelligible; recognize it, as Chrysostom evidently does, and the meaning of both is perfectly plain.

On the whole then we can see no ground whatever for the supposed '*necessary inference*' on which the whole argument has been made to hinge, nor any contradiction whatever in Christ speaking of John as still alive, and yet immediately afterwards speaking of the acknowledged grandeur of his ministry as a thing of the past.

But, it may be asked, can the remarkable consensus of modern opinion, which has led to the general rejection of Chrysostom's opinion, be due solely to the above "necessary inference," the fallacy of which we have thus tried to establish?

Certainly not. Examining the history of the whole discussion on the subject, we find that this inference has only been so readily accepted because it fell in with and supported an assumption, the history of which in turn it is not difficult to trace, the assumption, namely, that the second journey into Galilee recorded by S. John is identical with the journey referred to by the other evangelists as the date of the commencement of Christ's Galilæan ministry.

This assumption owes its origin to Mr Greswell, unquestionably the most distinguished of all modern harmonists, and whose work has been generally accepted as the text-book of Commentators, and more or less the groundwork of all other harmonies.

But Mr Greswell does not even discuss the possibility of the two journeys in question being different journeys. He simply *assumes* the impossibility of their being different, and substitutes ridicule for argument, when he says in effect that he never heard of any harmonist foolish enough to suppose them to be different.

It is worthy of note that up to a certain point all Mr Greswell's arguments would be in favour of the two journeys being distinct, as he shews that the second visit to Cana of Galilee must have been as nearly as possible 10 days before the Feast of Pentecost. But then, suddenly assuming that this second journey into Galilee must be identical with that of which S. Matthew and S. Mark speak of as taking place *after* John had been cast into prison, he proceeds to point out that the words—which we should rather assume could only be required in S. John's Gospel to guard against any such assumption—"Now John was not yet cast into prison" must be taken as proving the exact date of John's imprisonment, viz. that John was cast into prison *during the time of our Lord's journey from Samaria to Galilee.* From which theory he deduces the extraordinary conclusion that the fourth Evangelist only misses by a day being in conflict with the first two as to the time when John was imprisoned.

Before quoting Mr Greswell's own words we should point out that they refer primarily to his argument that S. John's Gospel is designedly supplemental to those of the other Evangelists, and that the *first four chapters* of his Gospel exactly cover the period left unnoticed by them. The curious reasoning by which he tries to establish this fact apparently prevents his seeing that, but for his one unproved assumption, all his arguments would apply with tenfold force to the first five instead of the first four chapters of S. John.

Mr Greswell writes thus—

"The second journey into Galilee, recorded by S. John, is either the same, or not the same with that return, recorded by the other Evangelists, which they make to precede the beginning of our Lord's Ministry there. If it is the same, one fact of our assertion is established, for from that time forward, S. John suspends and they continue the course of the subsequent history down to the arrival of the second Passover.

"If it is not the same, then this second journey *into* Galilee must have been followed by a second journey *out* of it: and this second journey *out* of it, by a third journey *into* it, at least; the two former prior to the imprisonment of John, but posterior to Jesus' residence in Judæa previously specified (of none of which things is there the least hint in the Gospel history), and the last only coincident with that return into Galilee, posterior to the imprisonment of John, which was the beginning of our Lord's Ministry there. The improbability of this hypothesis is too great to require its refutation; and though it were true, yet instead of diminishing it would only enlarge the hiatus in the former accounts, nor do I know of any harmonist who maintains it. The second journey of S. John then into Galilee, may be implicitly considered the last journey, at least into Galilee, from any other quarter, before the general commencement of our Saviour's Ministry there; in which case, the coincidence between his Gospel, and the Gospels of the other three Evangelists, at one of the extreme points in particular, becomes indisputable, and the fact of this coincidence at one and the second extreme being made out, may justly be urged as a presumptive argument for the same kind of coincidence at the other and at the first[1]."

In what the 'improbability of the hypothesis' consists it is difficult to understand. Assume that the second journey into Galilee is *not* the same as that of the other Evangelists, and where is the supposed difficulty?

It is followed by a second journey out of Galilee, viz. to the Feast of Pentecost. Both this journey into Galilee and the immediately subsequent journey out of it being prior to John's imprisonment, but posterior to Jesus' residence in Judæa. The visit to the Feast of Pentecost being necessarily followed by a third journey into Galilee, what can be more natural or more consistent with all the narratives than to identify this journey with that taken *after* John was cast into prison—John's imprisonment, and the commencement of our Lord's Galilæan Ministry, being thus fixed to a date very close to, if not immediately after, the Feast of Pentecost?

To avoid misapprehension it may be well to point out that the subversion of Mr Greswell's subsidiary argument does not, as it happens, affect in the least degree his main contention, which is an undoubtedly true one. We have only to include within the scope of his main argument the 5th chapter of S. John instead of stopping short at the 4th, and his subsidiary argument is no longer required, and we can at once prove its incorrectness and yet have exactly what he argues for, viz. a narrative in S. John, commencing where the other Evangelists leave off and ending where they begin; the ending of the Synoptic narratives thus pointing out the date of S. John's beginning, and S. John's ending fixing the date of their recommencement, of the narrative.

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[1] Greswell, *Dissertations*, Vol. II. p. 201.

But the weakest point of all in Mr Greswell's argument is his treatment of S. John's note of time with regard to the Baptist's imprisonment. To suppose that S. John makes a statement which though true with regard to the commencement of a journey occupying only three days would have been untrue with regard to its conclusion will seem to many to be little short of accusing him of a wilful intention to deceive. Or to put the matter in another form, on the hypothesis that S. John *did* intend (as we suppose he did) to distinguish the journey into Galilee which he records from the journey alluded to by the other Evangelists as marking the commencement of the Galilæan ministry, is it possible to suggest words more appropriate for such a purpose than the words which he used?

S. Matthew says:

"Now when Jesus heard that John was cast into prison He withdrew into Galilee."

S. Mark says:

"Now after that John was cast into prison Jesus came into Galilee."

In both cases it will be observed the words apply to the *commencement* not to the end of a journey into Galilee. So that the imprisonment could not, as Mr Greswell argues, have taken place during its progress.

Now *ex hypothesi* S. John wishes to distinguish a former journey from the one thus alluded to. How could he possibly do so better than by saying with reference to the cause and commencement of the journey which he proceeds to describe, "Now John was not yet cast into prison"? If he had said in so many words, "As I know that there will be a danger lest some should confound the journey into Galilee, which I am about to record, with that spoken of by S. Matthew and S. Mark, I here tell you that, whereas the journey they mention was taken *after* John was cast into prison, this one was taken *before* that event happened" his meaning would not have been one whit plainer than it is to any one who implicitly accepts the separate statements of each Evangelist.

But over and above what we conceive to be this direct and positive testimony on the subject, many other considerations seem strongly to confirm the supposition that these two journeys were in fact distinct, and that as a necessary consequence this Unnamed Feast must have been the Feast of Pentecost. For

1. The mere fact of the Feast being unnamed implies that the writer supposes that the order of his narrative when compared with the other narratives—which by his use of a similar note of time, viz. a reference to John's imprisonment, he evidently has in view,—would sufficiently indicate what that feast was. And so in fact, in the case at least of S. Chrysostom and his contemporaries, it did.

What reason there may have been in the Evangelist's mind for not naming the feast it is perhaps hardly for us to inquire. But obviously the new associations, which had from the very first gathered round this festival, and to which it was to owe its new Christian name, may very possibly have had something to do both with the omission of the name, and the emphasis laid upon the Jewish character of the Festival.

2. Unless we consider the first five, and not the first four chapters, of S. John as forming an introduction to the Galilæan Ministry, we must suppose S. John to have done in the case of his 5th chapter what he has done in no other part of his Gospel, viz. recorded events the date, and therefore the bearing, of which, considered with reference to the other Gospels, is left a subject of pure conjecture.

3. The presumption in favour of our Lord attending at least the three chief Festivals, until His doing so had become a matter of personal danger, is very strong. Christ came to fulfil the Law. Whereas, if, without any reason assigned, He were represented as not going to the Feast of Pentecost, He would be represented as having begun His ministry by setting an example of ignoring one of the first and most generally observed requirements of the Law.

4. If Christ had not been rejected from Jerusalem before commencing His Galilæan Ministry, and before absenting Himself for a prolonged period from that city, He would not only have given that very cause of offence to the Jewish rulers which He always seemed anxious to avoid, but He would have ignored the principle which He was careful to lay down, that all teaching should have its 'beginning' from Jerusalem.

5. There would be a peculiar significance, and that of a kind which we are led in many ways to expect, in Christ having been first rejected at Jerusalem at the very same Feast at which the first great ingathering of believers took place. Whilst there would be a corresponding improbability in the alternative supposition that the Feast of Pentecost, a feast so conspicuous in the after history of the

Church, was the only one of the greater Feasts which Christ never once attended during His Ministry.

6. The whole structure and symmetry of S. John's Gospel, especially the marked correspondence between its commencement and its close, would be marred by cutting the 5th chapter adrift from those which precede it, and some colour at least would be given to the objections of those who fancy that in S. John's Gospel they have a mere 'fragmentary record.'

7. The record of John v. loses half its force and beauty if regarded in any other light than as an opening Manifesto. The peculiar character and significance of the miracle performed, constituting it an acted parable of the Kingdom, the solemn declaration 'my Father worketh hitherto and I work,' with the expansion of this idea in the closely reasoned argument which follows, all mark this chapter as introductory to the Galilæan ministry recorded by the Synoptic Gospels, and as explanatory of much that becomes comparatively unintelligible, if supposed to have been done or spoken before this Manifesto.

Should the considerations thus suggested, combining with and supporting as they do the impression produced by the general character of the incidents recorded, be deemed sufficient to justify the conclusion that this Unnamed Feast can be no other than that which S. Chrysostom and his contemporaries believed it to be, the Feast of Pentecost, it will at once appear how much the general rejection of this opinion in modern times has obscured both the relations existing between the Gospels of S. John and of the other Evangelists, and the view taken of the chronological order of events in our Lord's life.

THE FOUR GOSPELS

ARRANGED FOR COMPARISON AND CONSECUTIVE READING

IN THE ORDER ORIGINALLY PRESCRIBED
BY S. LUKE.

PRINTED BY PERMISSION IN THE TEXT OF
THE REVISED VERSION.

CHAPTER I.

INTRODUCTORY.

§ I.——§ VIII.

From the Annunciation of the Birth of John the Baptist

TO

The Return of Mary to Nazareth.

Time. 9 months.

I.

THE LEGAL DESCENT OF CHRIST.

S. Matt. i. 1—17.

[1]THE book of the [2]generation of **JESUS CHRIST**, the 1
SON OF DAVID, the **SON OF ABRAHAM.**

ABRAHAM begat Isaac; 2
and Isaac begat Jacob;
and Jacob begat Judah and his brethren;
and Judah begat Perez and Zera of Tamar; 3
and Perez begat Hezron;

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[1] Or, *The genealogy of Jesus Christ*

[2] Or, *birth*: as in ver. 18.

and Hezron begat [1]Ram;
4 and [1]Ram begat Amminadab;
and Amminadab begat Nahshon;
and Nahshon begat Salmon;
5 and Salmon begat Boaz of Rahab;
and Boaz begat Obed of Ruth;
and Obed begat Jesse;
6 and Jesse begat DAVID THE KING.

And David begat Solomon of her *that had been the wife* of Uriah;
7 and Solomon begat Rehoboam;
and Rehoboam begat Abijah;
and Abijah begat [2]Asa;
8 and [2]Asa begat Jehoshaphat;
and Jehoshaphat begat Joram;
and Joram begat Uzziah;
9 and Uzziah begat Jotham;
and Jotham begat Ahaz;
and Ahaz begat Hezekiah;
10 and Hezekiah begat Manasseh;
and Manasseh begat [3]Amon;
and [3]Amon begat Josiah;
11 and Josiah begat Jechoniah and
his brethren, at the time of the
[4]CARRYING AWAY TO BABYLON.

12 And after the [4]carrying away to Babylon, Jechoniah begat [5]Shealtiel;
and [5]Shealtiel begat Zerubbabel;
13 and Zerubbabel begat Abiud;

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[1] Gr. *Aram.*
[2] Gr. *Asaph.*
[3] Gr. *Amos.*
[4] Or, *removal to Babylon*
[5] Gr. *Salathiel.*

and Abiud begat Eliakim;
and Eliakim begat Azor;
and Azor begat Sadoc; 14
and Sadoc begat Achim;
and Achim begat Eliud;
and Eliud begat Eleazar; 15
and Eleazar begat Matthan;
and Matthan begat Jacob;
and Jacob begat Joseph the husband of Mary, of 16
whom was born **JESUS**, who is called **CHRIST.**
So all the generations from Abraham unto David 17
are fourteen generations; and from David unto the
[1]carrying away to Babylon fourteen generations;
and from the [1]carrying away to Babylon unto the
Christ fourteen generations.

II.

S. LUKE'S PREFACE*.

S. Luke i. 1—4.

FORASMUCH as many have taken in hand to draw up a 1
narrative concerning those matters which have been [2]ful-

[1] Or, *removal to Babylon* [2] Or, *fully established*

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* Suggested alternative rendering of S. Luke's Preface.

Forasmuch as many have attempted to arrange afresh a narrative of those things which were accomplished in our midst, even as they handed it over to us, which were eyewitnesses and ministers of the word, it seemed good to me also, having followed the course of all things accurately from the first, to write to thee in order, most excellent Theophilus; that thou mightest know the truthfulness of the Gospels wherein thou wast instructed.

2 filled among us, even as they delivered them unto us,
which from the beginning were eyewitnesses and ministers
3 of the word, it seemed good to me also, having traced
the course of all things accurately from the first, to write
4 unto thee in order, most excellent Theophilus; that thou
mightest know the certainty concerning the [1]things [2]wherein
thou wast instructed.

III.

ANNUNCIATION OF THE BIRTH OF JOHN THE BAPTIST.

Time. 15 months before the Birth of Christ.

S. Luke i. 5—25.

5 THERE was in the days of Herod, king of Judæa, a
certain priest named Zacharias, of the course of Abijah:
and he had a wife of the daughters of Aaron, and her name
6 was Elisabeth. And they were both righteous before God,
walking in all the commandments and ordinances of the
7 Lord blameless. And they had no child, because that
Elisabeth was barren, and they both were *now* [3]well stricken
in years.

8 Now it came to pass, while he executed the priest's
9 office before God in the order of his course, according to
the custom of the priest's office, his lot was to enter into
the [4]temple of the Lord and burn incense.

10 And the whole multitude of the people were praying
without at the hour of incense.

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[1] Gr. *words.* [2] Or, *which thou wast taught by word of mouth*

[3] Gr. *advanced in their days.* [4] Or, *sanctuary*

And there appeared unto him an angel of the Lord 11 standing on the right side of the altar of incense. And 12 Zacharias was troubled when he saw *him*, and fear fell upon him.

But the angel said unto him, 13

Fear not, Zacharias: because thy supplication is heard, and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; 14 and many shall rejoice at his birth. For he shall be great 15 in the sight of the Lord, and he shall drink no wine nor [1]strong drink; and he shall be filled with the [2]Holy Ghost, even from his mother's womb. And many of the children 16 of Israel shall he turn unto the Lord their God. And 17 he shall [3]go before his face in the spirit and power of Elijah,

to turn the hearts of the fathers to the children,
and the disobedient *to walk* **in the wisdom of the just;**
to make ready for the Lord a people prepared *for him.*

And Zacharias said unto the angel, 18

Whereby shall I know this? for I am an old man, and my wife [4]well stricken in years.

And the angel answering said unto him, I am Gabriel, 19 that stand in the presence of God; and I was sent to speak unto thee, and to bring thee these good tidings. And behold, 20 thou shalt be silent and not able to speak, until the day that these things shall come to pass, because thou believedst not my words, which shall be fulfilled in their season.

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[1] Gr. *sikera.* [2] Or, *Holy Spirit*: and so throughout this book.

[3] Some ancient authorities read *come nigh before his face.*

[4] Gr. *advanced in her days.*

21 And the people were waiting for Zacharias, and they marvelled [1]while he tarried in the [2]temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the [2]temple: and he continued making signs unto them, and remained dumb.

23 And it came to pass, when the days of his ministration were fulfilled, he departed unto his house.

24 And after these days Elisabeth his wife conceived; and she hid herself five months, saying,

25 Thus hath the Lord done unto me in the days wherein he looked upon *me*, to take away my reproach among men.

IV.

ANNUNCIATION OF THE BIRTH OF CHRIST.

S. Luke i. 26—38.

26 Now in the sixth month the angel Gabriel was sent from
27 God unto a city of Galilee, named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David;

and the virgin's name was Mary.

28 And he came in unto her, and said,

Hail, thou that art [3]highly favoured, the Lord *is* with thee[4].

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[1] Or, *at his tarrying* [2] Or, *sanctuary*

[3] Or, *endued with grace*

[4] Many ancient authorities add *blessed* art *thou among women*. See ver. 42.

But she was greatly troubled at the saying, and cast in 29
her mind what manner of salutation this might be.

And the angel said unto her, 30

Fear not, Mary: for thou hast found [1]favour with God.
And behold, thou shalt conceive in thy womb, and bring 31
forth a son, and shalt call his name

JESUS.

He shall be great, and shall be called 32

THE SON OF THE MOST HIGH:

and the Lord God shall give unto him the throne of his
father David: and he shall reign over the house of Jacob 33
[2]for ever; and of his kingdom there shall be no end.

And Mary said unto the angel, 34

How shall this be, seeing I know not a man?

And the angel answered and said unto her, 35

The Holy Ghost shall come upon thee, and the power
of the Most High shall overshadow thee: wherefore also
[3]that which [4]is to be born [5]shall be called

HOLY, THE SON OF GOD.

And behold, Elisabeth thy kinswoman, she also hath 36
conceived a son in her old age: and this is the sixth month
with her that [6]was called barren. For no word from God 37
shall be void of power.

And Mary said, 38

Behold, the [7]handmaid of the Lord; be it unto me
according to thy word.

And the angel departed from her.

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[1] Or, *grace* [2] Gr. *unto the ages.*

[3] Or, *the holy thing which is to be born shall be called the Son of God.*

[4] Or, *is begotten* [5] Some ancient authorities insert *of thee.*

[6] Or, *is* [7] Gr. *bondmaid.*

V.

MARY LEAVES NAZARETH.

Time. 9 months before the Birth of Christ.

S. Luke i. 39—40.

39 And Mary arose in these days and went into the hill
40 country with haste, into a city of Judah; and entered into
the house of Zacharias and saluted Elisabeth.

VI.

ELISABETH'S HYMN OF PRAISE.

S. Luke i. 41—45.

41 And it came to pass, when Elisabeth heard the salutation of Mary, the babe leaped in her womb;

42 and Elisabeth was filled with the Holy Ghost; and she lifted up her voice with a loud cry, and said,

Blessed *art* thou among women,
and blessed *is* the fruit of thy womb.
43 And whence is this to me,
that the mother of my Lord should come unto me?
44 For behold, when the voice of thy salutation came into mine ears,
the babe leaped in my womb for joy.
45 And blessed *is* she that [1]believed;
for there shall be a fulfilment of the things which have been spoken to her from the Lord.

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[1] Or, *believed that there shall be*

VII.

MARY'S HYMN OF THANKSGIVING.

S. Luke i. 46—55.

AND Mary said, 46
My soul doth magnify the Lord,
And my spirit hath rejoiced in God my Saviour. 47
For he hath looked upon the low estate of his [1]handmaiden: 48
For behold, from henceforth all generations shall call me blessed.
For he that is mighty hath done to me great things; 49
And holy is his name.
And his mercy is unto generations and generations 50
On them that fear him.
He hath shewed strength with his arm; 51
He hath scattered the proud [2]in the imagination of their heart.
He hath put down princes from *their* thrones, 52
And hath exalted them of low degree.
The hungry he hath filled with good things; 53
And the rich he hath sent empty away.
He hath holpen Israel his servant, 54
That he might remember mercy
(As he spake unto our fathers) 55
Toward Abraham and his seed for ever.

VIII.

MARY RETURNS TO NAZARETH.

Time. 6 months before the Birth of Christ.

S. Luke i. 56.

AND Mary abode with her about three months, and returned unto her house. 56

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[1] Gr. *bondmaiden.*

[2] Or, *by*

CHAPTER II.

INTRODUCTORY.

§ IX.——§ XXI.

From the Birth of John the Baptist
TO
The End of the Residence at Nazareth.

Time. 30 years and 6 months.

IX.

THE BIRTH OF JOHN THE BAPTIST.

Time. 6 months before the Birth of Christ.

S. Luke i. 57, 58.

57 Now Elisabeth's time was fulfilled that she should be delivered; and she brought forth a son.

58 And her neighbours and her kinsfolk heard that the Lord had magnified his mercy towards her; and they rejoiced with her.

X.

THE CIRCUMCISION OF JOHN THE BAPTIST.

Time. About 6 months before the Birth of Christ.

S. Luke i. 59—66.

AND it came to pass on the eighth day, that they came to 59
circumcise the child;

and they would have called him Zacharias, after the
name of his father. And his mother answered and said, 60

Not so; but he shall be called John.

And they said unto her, 61

There is none of thy kindred that is called by this
name.

And they made signs to his father, what he would have 62
him called.

And he asked for a writing tablet, and wrote, 63
saying,

HIS NAME IS JOHN.

And they marvelled all.

And his mouth was opened immediately, and his tongue 64
loosed, and he spake, blessing God. And fear came on all 65
that dwelt round about them: and all these sayings were
noised abroad throughout all the hill country of Judæa.
And all that heard them laid them up in their heart, 66
saying,

What then shall this child be?

For the hand of the Lord was with him.

XI.

HYMN OF ZACHARIAS.

S. Luke i. 67—79.

67 And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

68 Blessed *be* the Lord, the God of Israel;
For he hath visited and wrought redemption for his people,
69 And hath raised up a horn of salvation for us
In the house of his servant David
70 (As he spake by the mouth of his holy prophets which have been since the world began),
71 Salvation from our enemies, and from the hand of all that hate us;
72 To shew mercy towards our fathers,
And to remember his holy covenant;
73 The oath which he sware unto Abraham our father,
74 To grant unto us that we being delivered out of the hand of our enemies
Should serve him without fear,
75 In holiness and righteousness before him all our days.
76 Yea and thou, child, shalt be called the prophet of the Most High:
For thou shalt go before the face of the Lord to make ready his ways;
77 To give knowledge of salvation unto his people
In the remission of their sins,

Because of the [1]tender mercy of our God, 78
[2]Whereby the dayspring from on high [3]shall visit us,
To shine upon them that sit in darkness and the 79
shadow of death;
To guide our feet into the way of peace.

XII.

SUMMARY.

Time. A period of about 30 years.

S. Luke i. 80.

And the child grew, and waxed strong in spirit, and was 80
in the deserts till the day of his shewing unto Israel.

XIII.

THE ANGELIC ANNOUNCEMENT TO JOSEPH.

Time. Rather less than 6 months before the Birth of Christ.

S. Matt. i. 18—23.

Now the *generation [4]of Jesus Christ was on this wise: 18
When his mother Mary had been betrothed to Joseph,
before they came together she was found with child of the
[5]Holy Ghost. And Joseph her husband, being a righteous 19

[1] Or, *heart of mercy*

[2] Or, *Wherein*

[3] Many ancient authorities read *hath visited us.*

[4] Some ancient authorities read *of the Christ.*

[5] Or, *Holy Spirit*: and so throughout this book.

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* The Revised Version gives the word 'birth' in the text and the word 'generation' as the alternative reading.

man, and not willing to make her a public example, was
20 minded to put her away privily. But when he thought on
these things, behold, an angel of the Lord appeared unto
him in a dream, saying,

Joseph, thou son of David, fear not to take unto thee
Mary thy wife: for that which is [1]conceived in her is of the
21 Holy Ghost. And she shall bring forth a son; and thou
shalt call his name JESUS; for it is he that shall save his
22 people from their sins. Now all this is come to pass, that
it might be fulfilled which was spoken by the Lord through
the prophet, saying,

23 Behold!
the virgin shall be with child,
and shall bring forth a son,
and they shall call his name
[2]IMMANUEL;
which is, being interpreted,
GOD WITH US.

XIV.

SUMMARY CONTAINING THE ONLY RECORD GIVEN BY S. MATTHEW OF THE EVENTS OF ABOUT TWO YEARS AND A HALF.

S. Matt. i. 24, 25.

24 And Joseph arose from his sleep, and did as the angel
of the Lord commanded him, and took unto him his wife;
25 and knew her not till she had brought forth a son: and he
called his name JESUS.

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[1] Gr. *begotten.*

[2] Gr. *Emmanuel.*

XV.

THE SETTLEMENT OF JOSEPH AND MARY AT BETHLEHEM.

Time. "In those days," i.e. at a time nearly coincident with the Circumcision of John the Baptist or rather less than 6 months before the Birth of Christ.

S. Luke ii. 1—5.

Now it came to pass in those days, there went out a 1
decree from Cæsar Augustus, that [1]all the world should be
enrolled. This was the first enrolment made when Quiri- 2
nius was governor of Syria.

And all went to enrol themselves, every one to his own 3
city.

And Joseph also went up from Galilee, out of the city of 4
Nazareth, into Judæa, to the city of David, which is called
Bethlehem, because he was of the house and family of
David; to enrol himself with Mary, who was betrothed to 5
him, being great with child.

XVI.

THE BIRTH OF CHRIST.

S. Luke ii. 6—20.

And it came to pass, while they were there, the days 6
were fulfilled that she should be delivered.

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[1] Gr. *the inhabited earth.*

7 And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn*.

8 And there were shepherds in the same country abiding in the field, and keeping [1]watch by night over their flock.
9 And an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore
10 afraid. And the angel said unto them,

Be not afraid; for behold, I bring you good tidings of
11 great joy which shall be to all the people: for there is born to you this day in the city of David A Saviour, which is [2]Christ the Lord.

12 And this *is* the sign unto you;

Ye shall find a babe wrapped in swaddling clothes, and lying in a manger.

13 And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest,

And on earth [3]peace among [4]men in whom he is well pleased.

15 And it came to pass, when the angels went away from them into heaven, the shepherds said one to another,

Let us now go even unto Bethlehem, and see this [5]thing that is come to pass, which the Lord hath made known unto us.

[1] Or, *night-watches* [2] Or, *Anointed Lord*
[3] Many ancient authorities read *peace, good pleasure among men.*
[4] Gr. *men of good pleasure.* [5] Or, *saying*

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* Or guest-chamber, see chapter on the Settlement at Bethlehem.

And they came with haste, and found both Mary and 16
Joseph, and the babe lying in the manger.

And when they saw it, they made known concerning the 17
saying which was spoken to them about this child.

And all that heard it wondered at the things which were 18
spoken unto them by the shepherds.

But Mary kept all these [1] sayings, pondering them in her 19
heart.

And the shepherds returned, glorifying and praising God 20
for all the things that they had heard and seen, even as it
was spoken unto them.

XVII.

THE CIRCUMCISION OF CHRIST.

S. Luke ii. 21.

And when eight days were fulfilled for circumcising him, 21
his name was called

JESUS,

which was so called by the angel before he was conceived in the womb.

XVIII.

THE PURIFICATION AND PRESENTATION OF CHRIST IN THE TEMPLE.

Time. Forty days after the Nativity.

S. Luke ii. 22—38.

And when the days of their purification according to 22
the law of Moses were fulfilled, they brought him up to

---

[1] Or, *things*

23 Jerusalem, to present him to the Lord (as it is written in the law of the Lord,

Every male that openeth the womb shall be called holy to the Lord),

24 And to offer a sacrifice according to that which is said in the law of the Lord,

A pair of turtledoves, or two young pigeons.

25 And behold, there was a man in Jerusalem, whose name was Simeon; and this man was righteous and devout, looking for the consolation of Israel: and the Holy Spirit was
26 upon him. And it had been revealed unto him by the Holy Spirit, that he should not see death, before he had seen the Lord's Christ.

27 And he came in the Spirit into the temple: and when the parents brought in the child Jesus, that they might do
28 concerning him after the custom of the law, then he received him into his arms, and blessed God, and said,

29 Now lettest thou thy [1] servant depart, O [2] Lord,
According to thy word, in peace;
30 For mine eyes have seen thy salvation,
31 Which thou hast prepared before the face of all peoples;
32 A light for [3] revelation to the Gentiles,
And the glory of thy people Israel.

33 And his father and his mother were marvelling at the things which were spoken concerning him;

34 and Simeon blessed them, and said unto Mary his mother, Behold, this *child* is set for the falling and rising up

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[1] Gr. *bond-servant.* [2] Gr. *Master.*

[3] Or, *the unveiling of the Gentiles*

of many in Israel; and for a sign which is spoken against;
yea and a sword shall pierce through thine own soul; that 35
thoughts out of many hearts may be revealed.

And there was one Anna, a prophetess, the daughter of 36
Phanuel, of the tribe of Asher (she was [1]of a great age,
having lived with a husband seven years from her virginity,
and she had been a widow even for fourscore and four 37
years), which departed not from the temple, worshipping
with fastings and supplications night and day.

And coming up at that very hour she gave thanks unto 38
God, and spake of him to all them that were looking for
the redemption of Jerusalem.

XIX.

THE VISIT OF THE WISE MEN.

Time. About 2 years after the Birth of Christ, a date ascertained by Herod by *careful* inquiry from the Wise Men.

S. Matt. ii. 1—23.

Now when Jesus was born in Bethlehem of Judæa in 1
the days of Herod the king, behold, [2]wise men from the
east came to Jerusalem, saying,

[3]Where is he that is born King of the Jews? for we saw 2
his star in the east, and are come to worship him.

And when Herod the king heard it, he was troubled, 3
and all Jerusalem with him. And gathering together all 4
the chief priests and scribes of the people, he inquired
of them where the Christ should be born.

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[1] Gr. *advanced in many days.*

[2] Gr. *Magi.* Compare Esther i. 13; Dan. ii. 12.

[3] Or, *Where is the King of the Jews that is born?*

5 And they said unto him,
In Bethlehem of Judæa:
for thus it is written [1]by the prophet,
6 And thou Bethlehem, land of Judah,
Art in no wise least among the princes of Judah:
For out of thee shall come forth a governor,
Which shall be shepherd of my people Israel.

7 Then Herod privily called the [2]wise men, and learned of them carefully [3]what time the star appeared.

8 And he sent them to Bethlehem, and said, Go and search out carefully concerning the young child; and when ye have found *him*, bring me word, that I also may come and worship him.

9 And they, having heard the king, went their way; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10 And when they saw the star, they rejoiced with exceeding great joy.

11 And they came into the house and saw the young child with Mary his mother; and they fell down and worshipped him; and opening their treasures they offered unto him gifts, gold and frankincense and myrrh.

12 And being warned *of God* in a dream that they should not return to Herod, they departed into their own country another way.

13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying,

---

[1] Or, *through* [2] Gr. *Magi*. Compare Esther i. 13; Dan. ii. 12.
[3] Or, *the time of the star that appeared*

Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

And he arose and took the young child and his mother 14
by night, and departed into Egypt; and was there until 15
the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying,

Out of Egypt did I call my son.

Then Herod, when he saw that he was mocked of the 16
[1]wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethlehem, and in all the borders thereof, from two years old and under, according to the time which he had carefully learned of the [1]wise
men. Then was fulfilled that which was spoken [2]by Jere- 17
miah the prophet, saying,

A voice was heard in Ramah, 18
Weeping and great mourning,
Rachel weeping for her children;
And she would not be comforted, because they are not.

But when Herod was dead, behold, an angel of the 19
Lord appeareth in a dream to Joseph in Egypt, saying, 20

Arise and take the young child and his mother, and go into the land of Israel: for they are dead that sought the young child's life.

And he arose and took the young child and his mother, 21
and came into the land of Israel. But when he heard that 22
Archelaus was reigning over Judæa in the room of his father Herod, he was afraid to go thither; and being warned *of*

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[1] Gr. *Magi*.

[2] Or, *through*

23 *God* in a dream, he withdrew into the parts of Galilee, and came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken [1]by the prophets, that he should be called a Nazarene.

XX.

SUMMARY BY S. LUKE OF S. MATTHEW'S FULLER NARRATIVE.

Time. A period of about 2 years exclusive of the time spent in Egypt.

S. Luke ii. 39.

39 And when they had accomplished all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth[1].

XXI.

THE CHILDHOOD, YOUTH AND EARLY MANHOOD OF CHRIST.

S. Luke ii. 40—52.

40 And the child grew, and waxed strong, [2]filled with wisdom: and the grace of God was upon him.

41 And his parents went every year to Jerusalem at the feast of the passover.

[1] Or, *through* [2] Gr. *becoming full of wisdom.*

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[1] Suggested alternative rendering of the original of the above "And when they had brought to an end all the things which were according to the ordering of the Lord [i.e. all the things recorded by S. Matthew] they returned unto Galilee to their own city Nazareth."

And when he was twelve years old, they went up after 42
the custom of the feast; and when they had fulfilled the 43
days, as they were returning, the boy Jesus tarried behind
in Jerusalem; and his parents knew it not; but supposing 44
him to be in the company, they went a day's journey; and
they sought for him among their kinsfolk and acquaintance:
and when they found him not, they returned to Jerusalem, 45
seeking for him.

And it came to pass, after three days they found him in 46 the temple, sitting in the midst of the [1]doctors, both hearing them, and asking them questions :

And all that heard him were amazed at his understanding and his answers. 47

And when they saw him, they were astonished: and his 48 mother said unto him,

[2]Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing.

And he said unto them, 49

How is it that ye sought me? wist ye not that I must be [3]in my Father's house?

And they understood not the saying which he spake 50 unto them.

And he went down with them, and came to Nazareth; 51 and he was subject unto them: and his mother kept all *these* [4]sayings in her heart.

And Jesus advanced in wisdom and [5]stature, and in 52 [6]favour with God and men.

---

[1] Or, *teachers*

[2] Gr. *Child.*

[3] Or, *about my Father's business* Gr. *in the things of my Father.*

[4] Or, *things*

[5] Or, *age*

[6] Or, *grace*

CHAPTER III.

INTRODUCTORY PERIOD.

§ XXII.——§ XXXIII.

From the Commencement of John's Ministry
TO
Christ's first brief Residence at Capernaum.

Time. Rather less than 8 months.

XXII.

MINISTRY OF JOHN THE BAPTIST.

Time. Probably 6 months before the Baptism of Christ.

S. Luke iii. 1—18.

1 Now in the fifteenth year of the reign of Tiberius Cæsar,
Pontius Pilate being governor of Judæa, and Herod being
tetrarch of Galilee, and his brother Philip tetrarch of the
region of Ituræa and Trachonitis, and Lysanias tetrarch of
2 Abilene, in the high-priesthood of Annas and Caiaphas, the
word of God came unto John the son of Zacharias in the
wilderness.

3 And he came into all the region round about Jordan,
preaching the baptism of repentance unto remission of
4 sins; as it is written in the book of the words of Isaiah the
prophet,

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.
Every valley shall be filled, 5
And every mountain and hill shall be brought low;
And the crooked shall become straight,
And the rough ways smooth;
And all flesh shall see the salvation of God. 6

He said therefore to the multitudes that went out to be 7
baptized of him,

Ye offspring of vipers, who warned you to flee from the
wrath to come? Bring forth therefore fruits worthy of 8
[1]repentance, and begin not to say within yourselves, We have
Abraham to our father: for I say unto you, that God is able
of these stones to raise up children unto Abraham. And 9
even now is the axe also laid unto the root of the trees:
every tree therefore that bringeth not forth good fruit is
hewn down, and cast into the fire.

And the multitudes asked him, saying, What then must 10
we do?

And he answered and said unto them, 11

He that hath two coats, let him impart to him that hath none; and he that hath food, let him do likewise.

And there came also [2]publicans to be baptized, and 12
they said unto him,

[3]Master, what must we do?

---

[1] Or, *your repentance*

[2] See marginal note on Matt. v. 46.

[3] Or, *Teacher*

13 And he said unto them,
Extort no more than that which is appointed you.

14 And [1]soldiers also asked him, saying,
And we, what must we do?
And he said unto them,
Do violence to no man, neither [2]exact *anything* wrongfully; and be content with your wages.

15 And as the people were in expectation, and all men
reasoned in their hearts concerning John, whether haply he
16 were the Christ; John answered, saying unto them all,
I indeed baptize you with water; but there cometh he that
is mightier than I, the latchet of whose shoes I am not
[3]worthy to unloose: he shall baptize you [4]with the Holy
17 Ghost and *with* fire: whose fan is in his hand, throughly to
cleanse his threshing-floor, and to gather the wheat into
his garner; but the chaff he will burn up with unquenchable fire.

18 With many other exhortations therefore preached he [5]good tidings unto the people.

S. Matt. iii. 1—12.

1 And in those days cometh John the Baptist, preaching
2 in the wilderness of Judæa, saying,
Repent ye; for the kingdom of heaven is at hand.
3 For this is he that was spoken of [6]by Isaiah the prophet,
saying,

---

[1] Gr. *soldiers on service.*

[2] Or, *accuse* any one

[3] Gr. *sufficient.*

[4] Or, *in*

[5] Or, *the gospel*

[6] Or, *through*

The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight.

Now John himself had his raiment of camel's hair, and a 4
leathern girdle about his loins; and his food was locusts and
wild honey.

Then went out unto him Jerusalem, and all Judæa, and 5
all the region round about Jordan; and they were baptized 6
of him in the river Jordan, confessing their sins.

But when he saw many of the Pharisees and Sadducees 7
coming to his baptism, he said unto them,

Ye offspring of vipers, who warned you to flee from the
wrath to come? Bring forth therefore fruit worthy of 8
[1]repentance: and think not to say within yourselves, We 9
have Abraham to our father: for I say unto you, that God
is able of these stones to raise up children unto Abraham.
And even now is the axe laid unto the root of the trees: 10
every tree therefore that bringeth not forth good fruit is
hewn down, and cast into the fire. I indeed baptize you 11
[2]with water unto repentance: but he that cometh after me is
mightier than I, whose shoes I am not [3]worthy to bear: he
shall baptize you [2]with the Holy Ghost and *with* fire: whose 12
fan is in his hand, and he will throughly cleanse his threshing-floor;
and he will gather his wheat into the garner, but
the chaff he will burn up with unquenchable fire.

---

[1] Or, *your repentance* [2] Or, *in* [3] Gr. *sufficient.*

S. Mark i. 1—8.

1 The beginning of the gospel of Jesus Christ, [1]the Son of God.

2 Even as it is written [2]in Isaiah the prophet,
Behold, I send my messenger before thy face,
Who shall prepare thy way;
3 The voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make his paths straight;

4 John came, who baptized in the wilderness and preached the baptism of repentance unto remission of sins.

5 And there went out unto him all the country of Judæa, and all they of Jerusalem; and they were baptized of him in the river Jordan, confessing their sins.

6 And John was clothed with camel's hair, and *had* a leathern girdle about his loins, and did eat locusts and wild
7 honey. And he preached, saying,
There cometh after me he that is mightier than I, the latchet of whose shoes I am not [3]worthy to stoop down and
8 unloose. I baptized you [4]with water; but he shall baptize you [4]with the [5]Holy Ghost.

---

[1] Some ancient authorities omit *the Son of God.*

[2] Some ancient authorities read *in the prophets.*

[3] Gr. *sufficient.*

[4] Or, *in*

[5] Or, *Holy Spirit*: and so throughout this book.

XXIII.

ANTICIPATORY NOTICE OF THE IMPRISONMENT OF JOHN*.

S. Luke iii. 19, 20.

But Herod the tetrarch, being reproved by him for 19
Herodias his brother's wife, and for all the evil things
which Herod had done, added yet this above all, that he 20
shut up John in prison.

XXIV.

THE BAPTISM OF CHRIST.

Time. About 50 days before the First Passover attended by Christ.

S. Matt. iii. 13—17.

Then cometh Jesus from Galilee to the Jordan unto 13
John, to be baptized of him.

But John would have hindered him, saying, 14

I have need to be baptized of thee, and comest thou to me?

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* Every 'new departure' in the work of Christ's Ministry will be found to be prefaced by some allusion to John the Baptist. Hence probably S. Luke's anticipatory notice of John's imprisonment.

15 But Jesus answering said unto him,

Suffer [1]*it* now: for thus it becometh us to fulfil all righteousness.

Then he suffereth him.

16 And Jesus, when he was baptized, went up straightway from the water: and lo, the heavens were opened [2]unto him, and he saw the Spirit of God descending as a dove, and
17 coming upon him; and lo, a voice out of the heavens, saying,

[3]This is my beloved Son, in whom I am well pleased.

S. Mark i. 9—11.

9 And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John [4]in the
10 Jordan. And straightway coming up out of the water, he saw the heavens rent asunder, and the Spirit as a dove
11 descending upon him: and a voice came out of the heavens,

Thou art my beloved Son, in thee I am well pleased.

S. Luke iii. 21, 22.

21 Now it came to pass, when all the people were baptized, that, Jesus also having been baptized, and praying, the
22 heaven was opened, and the Holy Ghost descended in a bodily form, as a dove, upon him, and a voice came out of heaven,

Thou art my beloved Son; in thee I am well pleased.

---

[1] Or, me

[2] Some ancient authorities omit *unto him*.

[3] Or, *This is my Son; my beloved in whom I am well pleased.* See ch. xii. 18.

[4] Gr. *into*.

XXV.

JESUS THE SON OF GOD.

S. Luke iii. 23—38.

And Jesus himself, when he began *to teach*, was about 23 thirty years of age, being the son (as was supposed) of Joseph, the *son* of Heli, the *son* of Matthat, the *son* of Levi, 24 the *son* of Melchi, the *son* of Jannai, the *son* of Joseph, the 25 *son* of Mattathias, the *son* of Amos, the *son* of Nahum, the *son* of Esli, the *son* of Naggai, the *son* of Maath, the *son* of 26 Mattathias, the *son* of Semein, the *son* of Josech, the *son* of Joda, the *son* of Joanan, the *son* of Rhesa, the *son* of Zerubbabel, 27 the *son* of [1]Shealtiel, the *son* of Neri, the *son* of 28 Melchi, the *son* of Addi, the *son* of Cosam, the *son* of Elmadam, the *son* of Er, the *son* of Jesus, the *son* of Eliezer, 29 the *son* of Jorim, the *son* of Matthat, the *son* of Levi, the 30 *son* of Symeon, the *son* of Judas, the *son* of Joseph, the *son* of Jonam, the *son* of Eliakim, the *son* of Melea, the *son* of 31 Menna, the *son* of Mattatha, the *son* of Nathan, the *son* of David, the *son* of Jesse, the *son* of Obed, the *son* of Boaz, 32 the *son* of [2]Salmon, the *son* of Nahshon, the *son* of Amminadab, 33 [3]the *son* of [4]Arni, the *son* of Hezron, the *son* of Perez, the *son* of Judah, the *son* of Jacob, the *son* of Isaac, the *son* 34 of Abraham, the *son* of Terah, the *son* of Nahor, the *son* of 35 Serug, the *son* of Reu, the *son* of Peleg, the *son* of Eber, the *son* of Shelah, the *son* of Cainan, the *son* of Arphaxad, 36

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[1] Gr. *Salathiel.*

[2] Some ancient authorities write *Sala.*

[3] Many ancient authorities insert *the* son *of Admin*: and one writes *Admin* for *Amminadab.*

[4] Some ancient authorities write *Aram.*

37 the *son* of Shem, the *son* of Noah, the *son* of Lamech, the *son* of Methuselah, the *son* of Enoch, the *son* of Jared, the
38 *son* of Mahalaleel, the *son* of Cainan, the *son* of Enos, the *son* of Seth, the *son* of Adam, the *son* of God.

XXVI.

THE TEMPTATION.

S. Mark i. 12, 13.

12 AND straightway the Spirit driveth him forth into the wilderness.

13 And he was in the wilderness forty days tempted of Satan; and he was with the wild beasts; and the angels ministered unto him.

S. Luke iv. 1—13.

1 And Jesus, full of the Holy Spirit, returned from the
2 Jordan, and was led [1] by the Spirit in the wilderness during forty days, being tempted of the devil.

And he did eat nothing in those days: and when they were completed, he hungered.

3 And the devil said unto him,

If thou art the Son of God, command this stone that it become [2] bread.

4 And Jesus answered unto him,

It is written, Man shall not live by bread alone.

5 And he led him up, and shewed him all the kingdoms of [3] the world in a moment of time.

---

[1] Or, *in* [2] Or, *a loaf* [3] Gr. *the inhabited earth.*

And the devil said unto him, To thee will I give all this 6
authority, and the glory of them: for it hath been delivered
unto me; and to whomsoever I will I give it. If thou 7
therefore wilt worship before me, it shall all be thine.

And Jesus answered and said unto him, 8

It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

And he led him to Jerusalem, and set him on the 9
[1]pinnacle of the temple, and said unto him,

If thou art the Son of God, cast thyself down from
hence: for it is written, 10

He shall give his angels charge concerning thee,
to guard thee:

and, 11

On their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

And Jesus answering said unto him, 12

It is said, Thou shalt not tempt the Lord thy God.

And when the devil had completed every temptation, 13
he departed from him [2]for a season.

S. Matt. iv. 1—11.

Then was Jesus led up of the Spirit into the wilderness 1
to be tempted of the devil.

And when he had fasted forty days and forty nights, he 2
afterward hungered.

And the tempter came and said unto him, 3

If thou art the Son of God, command that these stones become [3]bread.

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[1] Gr. *wing.* [2] Or, *until* [3] Gr. *loaves.*

4 But he answered and said,

It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him into the holy city; and he
6 set him on the [1]pinnacle of the temple, and saith unto him,

If thou art the Son of God, cast thyself down: for it is written,

He shall give his angels charge concerning thee:
And on their hands they shall bear thee up,
Lest haply thou dash thy foot against a stone.

7 Jesus said unto him,

Again it is written,

Thou shalt not tempt the Lord thy God.

8 Again, the devil taketh him unto an exceeding high mountain, and sheweth him all the kingdoms of the world,
9 and the glory of them; and he said unto him,

All these things will I give thee, if thou wilt fall down and worship me.

10 Then saith Jesus unto him,

Get thee hence, Satan: for it is written,

Thou shalt worship the Lord thy God, and him only shalt thou serve.

11 Then the devil leaveth him; and behold, angels came and ministered unto him.

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[1] Gr. *wing.*

XXVII.

S. JOHN'S PREFACE.

S. John i. 1—14.

In the beginning was the Word, and the Word was with God, and the Word was God. 1

The same was in the beginning with God. 2

All things were made [1] by him; and without him [2] was not anything made that hath been made. 3

In him was life; 4
and the life was the light of men.

And the light shineth in the darkness; and the darkness [3] apprehended it not. 5

There came a man, sent from God, whose name was 6
John. The same came for witness, that he might bear wit- 7
ness of the light, that all might believe through him.

He was not the light, but *came* that he might bear witness of the light. 8

[4] There was the true light, *even the light* which lighteth 9
[5] every man, coming into the world. He was in the world, 10
and the world was made [1] by him, and the world knew him
not. He came unto [6] his own, and they that were his own 11
received him not. But as many as received him, to them 12
gave he the right to become children of God, *even* to them

---

[1] Or, *through*

[2] Or, *was not anything made. That which hath been made was life in him; and the life &c.*

[3] Or, *overcame.* See ch. xii. 35 (Gr.).

[4] Or, *The true light, which lighteth every man, was coming*

[5] Or, *every man as he cometh*

[6] Gr. *his own things.*

13 that believe on his name: which were [1]born, not of [2]blood, nor of the will of the flesh, nor of the will of man, but of God.

14 And the Word became flesh, and [3]dwelt among us (and we beheld his glory, glory as of [4]the only begotten from the Father), full of grace and truth.

XXVIII.

THE BAPTIST'S TESTIMONY TO CHRIST.

(Addressed (1) to all, (2) to a deputation from Jerusalem.)

Time. The first of a period of seven days commencing immediately after the Temptation and ending with the First Miracle at Cana of Galilee.

S. John i. 15—28.

15 John beareth witness of him, and crieth, saying,
[5]This was he of whom I said,
He that cometh after me is become before me: for he was [6]before me.

16 For of his fulness we all received, and grace for grace.
17 For the law was given [7]by Moses; grace and truth came [7]by Jesus Christ.

18 No man hath seen God at any time; [8]the only begotten Son, which is in the bosom of the Father, he hath declared *him*.

---

[1] Or, *begotten*
[2] Gr. *bloods.*
[3] Gr. *tabernacled.*
[4] Or, *an only begotten from a father*
[5] Some ancient authorities read (*this was he that said*).
[6] Gr. *first in regard of me.*
[7] Or, *through*
[8] Many very ancient authorities read *God only begotten.*

And this is the witness of John, when the Jews sent 19
unto him from Jerusalem priests and Levites to ask him,

Who art thou?

And he confessed, and denied not; and he confessed, 20

I am not the Christ.

And they asked him, 21

What then? Art thou Elijah?

And he saith, I am not.

Art thou the prophet?

And he answered, No.

They said therefore unto him, Who art thou? that we 22
may give an answer to them that sent us. What sayest thou of thyself?

He said, 23

I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said Isaiah the prophet.

[1] And they had been sent from the Pharisees. 24

And they asked him, and said unto him, 25

Why then baptizest thou, if thou art not the Christ, neither Elijah, neither the prophet?

John answered them, saying, I baptize [2] with water: in 26
the midst of you standeth one whom ye know not, *even* he 27
that cometh after me, the latchet of whose shoe I am not worthy to unloose.

These things were done in [3] Bethany beyond Jordan, 28
where John was baptizing.

---

[1] Or, *And* certain *had been sent from among the Pharisees.*

[2] Or, *in*

[3] Many ancient authorities read *Bethabarah*, some, *Betharabah.*

XXIX.

THE BAPTIST'S TESTIMONY TO CHRIST.

(Addressed to the people.)

Time. "On the morrow."

S. John i. 29—34.

29 On the morrow he seeth Jesus coming unto him, and saith,

Behold, the Lamb of God, which [1]taketh away the sin of
30 the world! This is he of whom I said, After me cometh a
man which is become before me: for he was [2]before me.
31 And I knew him not; but that he should be made manifest
to Israel, for this cause came I baptizing [3]with water.

32 And John bare witness, saying,

I have beheld the Spirit descending as a dove out of
33 heaven; and it abode upon him. And I knew him not:
but he that sent me to baptize [3]with water, he said unto me,

Upon whomsoever thou shalt see the Spirit descending, and abiding upon him, the same is he that baptizeth [3]with the Holy Spirit.

34 And I have seen, and have borne witness that this is
THE SON OF GOD.

XXX.

THE BAPTIST'S TESTIMONY TO CHRIST.

(Addressed to two of His Disciples.)

Time. "Again on the morrow."

S. John i. 35—42.

35 Again on the morrow John was standing, and two of his
36 disciples; and he looked upon Jesus as he walked, and saith,

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[1] Or, *beareth the sin* [2] Gr. *first in regard of me.* [3] Or, *in*

Behold, the Lamb of God!

And the two disciples heard him speak, and they followed Jesus. 37

And Jesus turned, and beheld them following, and saith unto them, 38

What seek ye?

And they said unto him,

Rabbi (which is to say, being interpreted, [1] Master), where abidest thou?

He saith unto them, 39

Come, and ye shall see.

They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour. 40

One of the two that heard John *speak*, and followed
him, was Andrew, Simon Peter's brother. He findeth first 41
his own brother Simon, and saith unto him,

We have found the Messiah (which is, being interpreted, [2] Christ).

He brought him unto Jesus. 42

Jesus looked upon him, and said,

Thou art Simon the son of [3] John: thou shalt be called Cephas (which is by interpretation, [4] Peter).

---

[1] Or, *Teacher*

[2] That is, *Anointed.*

[3] Gr. *Joannes*: called in Matt. xvi. 17, *Jonah.*

[4] That is, *Rock* or *Stone.*

XXXI.

THE CALL OF PHILIP AND NATHANAEL.

Time. "On the morrow."

S. John i. 43—51.

43 On the morrow he was minded to go forth into Galilee, and he findeth Philip: and Jesus saith unto him,

Follow me.

44 Now Philip was from Bethsaida, of the city of Andrew and Peter.

45 Philip findeth Nathanael, and saith unto him,

We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46 And Nathanael said unto him,

Can any good thing come out of Nazareth?

Philip saith unto him,

Come and see.

47 Jesus saw Nathanael coming to him, and saith of him,

Behold, an Israelite indeed, in whom is no guile!

48 Nathanael saith unto him,

Whence knowest thou me?

Jesus answered and said unto him,

Before Philip called thee, when thou wast under the fig tree, I saw thee.

49 Nathanael answered him,

Rabbi, thou art the Son of God; thou art King of Israel.

50 Jesus answered and said unto him,

Because I said unto thee, I saw thee underneath the fig tree, believest thou? thou shalt see greater things than these.

And he saith unto him, 51

Verily, verily, I say unto you, Ye shall see the heaven opened, and the angels of God ascending and descending upon the Son of man.

XXXII.

THE FIRST MIRACLE AT CANA.

Time. "On the third day," apparently the seventh day of the consecutive narrative.

S. John ii. 1—11.

And the third day there was a marriage in Cana of 1
Galilee; and the mother of Jesus was there: and Jesus 2
also was bidden, and his disciples, to the marriage.

And when the wine failed, the mother of Jesus saith 3
unto him,

They have no wine.

And Jesus saith unto her, 4

Woman, what have I to do with thee? mine hour is not yet come.

His mother saith unto the servants, 5

Whatsoever he saith unto you, do it.

Now there were six waterpots of stone set there after 6
the Jews' manner of purifying, containing two or three firkins apiece.

Jesus saith unto them, Fill the waterpots with water. 7

And they filled them up to the brim.

And he saith unto them, 8

Draw out now, and bear unto the [1]ruler of the feast.

And they bare it.

9 And when the ruler of the feast tasted the water [2]now become wine, and knew not whence it was (but the servants which had drawn the water knew), the ruler of
10 the feast calleth the bridegroom, and saith unto him,

Every man setteth on first the good wine; and when *men* have drunk freely, *then* that which is worse: thou hast kept the good wine until now.

11 This beginning of his signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples believed on him.

XXXIII.

CHRIST DESCENDS FROM CANA TO CAPERNAUM.

S. John ii. 12.

12 AFTER this he went down to Capernaum, he, and his mother, and *his* brethren, and his disciples:

and there they abode not many days.

---

[1] Or, *steward* [2] Or, *that it had become*

CHAPTER IV.

COMMENCEMENT OF FIRST YEAR OF MINISTRY.

§ XXXIV.——§ XLV.

From Christ's First Visit to Jerusalem at the Passover

TO

His Second Visit at the Feast of Pentecost.

Time. A period of 50 days, i.e. of 40 days ending with the Second Miracle at Cana and of 10 days ending with the Feast of Pentecost.

XXXIV.

THE FIRST PASSOVER.

Time. The first Passover during our Lord's ministry and the commencement of a period of 50 days ending with the Feast of Pentecost.

S. John ii. 13—22.

AND the passover of the Jews was at hand, and Jesus went up to Jerusalem. 13

And he found in the temple those that sold oxen and sheep and doves, and the changers of money sitting : 14

And he made a scourge of cords, and cast all out of the temple, both the sheep and the oxen ; and he poured out 15

16 the changers' money, and overthrew their tables; and to them that sold the doves he said,

Take these things hence; make not my Father's house a house of merchandise.

17 His disciples remembered that it was written,

The zeal of thine house shall eat me up.

18 The Jews therefore answered and said unto him,

What sign shewest thou unto us, seeing that thou doest these things?

19 Jesus answered and said unto them,

Destroy this [1]temple, and in three days I will raise it up.

20 The Jews therefore said,

Forty and six years was this [1]temple in building, and wilt thou raise it up in three days?

21 But he spake of the [1]temple of his body.

22 When therefore he was raised from the dead, his disciples remembered that he spake this; and they believed the scripture, and the word which Jesus had said.

XXXV.

THE EFFECT OF CERTAIN UNRECORDED MIRACLES.

S. John ii. 23—25.

23 Now when he was in Jerusalem at the passover, during the feast, many believed on his name, beholding his signs which he did.

---

[1] Or, *sanctuary*

But Jesus did not trust himself unto them, for that he 24
knew all men, and because he needed not that any one 25
should bear witness concerning [1]man; for he himself knew
what was in man.

XXXVI.

CHRIST TEACHES NICODEMUS.

Time. The Feast of the Passover.

S. John iii. 1—21.

Now there was a man of the Pharisees, named Nicode- 1
mus, a ruler of the Jews: the same came unto him by 2
night, and said to him,

Rabbi, we know that thou art a teacher come from God: for no man can do these signs that thou doest, except God be with him.

Jesus answered and said unto him, 3

Verily, verily, I say unto thee, Except a man be born [2]anew, he cannot see the kingdom of God.

Nicodemus saith unto him, 4

How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?

Jesus answered, 5

Verily, verily, I say unto thee, Except a man be born of
water and the Spirit, he cannot enter into the kingdom of
God. That which is born of the flesh is flesh; and that 6
which is born of the Spirit is spirit. Marvel not that I said 7

---

[1] Or, *a man; for...the man*

[2] Or, *from above*

8 unto thee, Ye must be born [1]anew. [2]The wind bloweth where it listeth, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9 Nicodemus answered and said unto him,
How can these things be?

10 Jesus answered and said unto him,
Art thou the teacher of Israel, and understandest not
11 these things? Verily, verily, I say unto thee, We speak that we do know, and bear witness of that we have seen;
12 and ye receive not our witness. If I told you earthly things, and ye believe not, how shall ye believe, if I tell
13 you heavenly things? And no man hath ascended into heaven, but he that descended out of heaven, *even* the
14 Son of man, [3]which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of
15 man be lifted up: that whosoever [4]believeth may in him have eternal life.

16 For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not
17 perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world
18 should be saved through him. He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God.

19 And this is the judgement, that the light is come into the world, and men loved the darkness rather than the

---

[1] Or, *from above* [2] Or, *The Spirit breatheth*

[3] Many ancient authorities omit *which is in heaven.*

[4] Or, *believeth in him may have*

light; for their works were evil. For every one that [1]doeth 20
ill hateth the light, and cometh not to the light, lest his
works should be [2]reproved. But he that doeth the truth 21
cometh to the light, that his works may be made manifest,
[3]that they have been wrought in God.

XXXVII.

SPRING CIRCUIT IN JUDÆA.

Time. A period of about one month immediately after the Passover.

S. John iii. 22.

After these things came Jesus and his disciples into 22 the land of Judæa; and there he tarried with them, and baptized.

XXXVIII.

THE BAPTIST'S FINAL TESTIMONY TO CHRIST.

Time. About one month after the Feast of the Passover.

S. John iii. 23—36.

And John also was baptizing in Ænon near to Salim, 23 because there [4]was much water there: and they came, and were baptized.

For John was not yet cast into prison*. 24

[1] Or, *practiseth*

[2] Or, *convicted*

[3] Or, *because*

[4] Gr. *were many waters.*

---

* See Introductory Chapter on The Unnamed Feast.

25 There arose therefore a questioning on the part of John's disciples with a Jew about purifying.

26 And they came unto John, and said to him,

Rabbi, he that was with thee beyond Jordan, to whom thou hast borne witness, behold, the same baptizeth, and all men come to him.

27 John answered and said,

A man can receive nothing, except it have been given
28 him from heaven. Ye yourselves bear me witness, that I
said, I am not the Christ, but, that I am sent before him.
29 He that hath the bride is the bridegroom: but the friend of
the bridegroom, which standeth and heareth him, rejoiceth
greatly because of the bridegroom's voice: this my joy
therefore is fulfilled.

30 He must increase, but I must decrease. He that
31 cometh from above is above all: he that is of the earth is
of the earth, and of the earth he speaketh: [1]he that cometh
32 from heaven is above all. What he hath seen and heard, of
that he beareth witness; and no man receiveth his witness.
33 He that hath received his witness hath set his seal to *this*,
34 that God is true. For he whom God hath sent speaketh
the words of God: for he giveth not the Spirit by measure.

35 The Father loveth the Son, and hath given all things
36 into his hand. He that believeth on the Son hath eternal
life; but he that [2]obeyeth not the Son shall not see life, but
the wrath of God abideth on him.

---

[1] Some ancient authorities read *he that cometh from heaven beareth witness of what he hath seen and heard.*

[2] Or, *believeth not*

XXXIX.

CHRIST JOURNEYS TOWARDS GALILEE*.

Time. About a fortnight before the Feast of Pentecost.

S. John iv. 1, 3.

WHEN therefore the Lord knew how that the Pharisees 1
had heard that Jesus was making and baptizing more dis-
ciples than John (although Jesus himself baptized not, but 2
his disciples), he left Judæa, and departed again into 3
Galilee.

XL.

CHRIST AT THE WELL OF SAMARIA.

S. John iv. 4—30.

AND he must needs pass through Samaria. 4

So he cometh to a city of Samaria, called Sychar, near 5
to the parcel of ground that Jacob gave to his son
Joseph: and Jacob's [1] well was there. 6

Jesus therefore, being wearied with his journey, sat [2] thus
by the [1] well.

It was about the sixth hour.

[1] Gr. *spring*: and so in ver. 14; but not in ver. 11, 12.

[2] Or, *as he was*

---

* The meaning of S. John's notice appears to be that our Lord's action was determined by the fact that the Jewish rulers had now this further testimony that His ministry had been declared by John, and recognized by the people, as superseding that of John himself. His immediate object in proceeding to Galilee we may suppose to have been to join the Galilæan company proceeding to the Feast of Pentecost.

7 There cometh a woman of Samaria to draw water:
Jesus saith unto her,
Give me to drink.

8 For his disciples were gone away into the city to buy food.

9 The Samaritan woman therefore saith unto him,
How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? ([1] For Jews have no dealings with Samaritans.)

10 Jesus answered and said unto her,
If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.

11 The woman saith unto him,
[2] Sir, thou hast nothing to draw with, and the well is
12 deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his sons, and his cattle?

13 Jesus answered and said unto her, Every one that
14 drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing up unto eternal life.

15 The woman saith unto him,
[2] Sir, give me this water, that I thirst not, neither come all the way hither to draw.

16 Jesus saith unto her,
Go, call thy husband, and come hither.

---

[1] Some ancient authorities omit *For Jews have no dealings with Samaritans.*

[2] Or, *Lord*

The woman answered and said unto him, 17

I have no husband.

Jesus saith unto her,

Thou saidst well, I have no husband: for thou hast had 18
five husbands; and he whom thou now hast is not thy
husband: this hast thou said truly.

The woman saith unto him, 19

[1]Sir, I perceive that thou art a prophet. Our fathers 20
worshipped in this mountain; and ye say, that in Jerusalem
is the place where men ought to worship.

Jesus saith unto her, 21

Woman, believe me, the hour cometh, when neither in
this mountain, nor in Jerusalem, shall ye worship the
Father. Ye worship that which ye know not: we worship 22
that which we know: for salvation is from the Jews. But 23
the hour cometh, and now is, when the true worshippers
shall worship the Father in spirit and truth: for such [2]doth
the Father seek to be his worshippers. [3]God is a Spirit: 24
and they that worship him must worship in spirit and truth.

The woman saith unto him, 25

I know that Messiah cometh (which is called Christ):
when he is come, he will declare unto us all things.

Jesus saith unto her, 26

I that speak unto thee am *he*.

And upon this came his disciples; and they marvelled 27
that he was speaking with a woman; yet no man said,
What seekest thou? or, Why speakest thou with her?

So the woman left her waterpot, and went away into the 28
city, and saith to the men,

---

[1] Or, *Lord*

[2] Or, *for such the Father also seeketh*

[3] Or, *God is spirit*

29 Come, see a man, which told me all things that *ever*
I did: can this be the Christ?

30 They went out of the city, and were coming to him.

XLI.

THE PARABLE OF THE MINISTRY IN WHICH CHRIST CONTRASTS SPIRITUAL WITH BODILY REFRESHMENT*.

S. John iv. 31—38.

31 In the mean while the disciples prayed him, saying,
Rabbi, eat.

32 But he said unto them,
I have meat to eat that ye know not.

33 The disciples therefore said one to another,
Hath any man brought him *aught* to eat?

34 Jesus saith unto them,
My meat is to do the will of him that sent me, and to
35 accomplish his work. Say not ye, There are yet four
months, and *then* cometh the harvest? behold, I say unto
you, Lift up your eyes, and look on the fields, that they are
36 [1]white already unto harvest. He that reapeth receiveth
wages, and gathereth fruit unto life eternal; that he that
37 soweth and he that reapeth may rejoice together. For
herein is the saying true,

[1] Or, *white unto harvest. Already he that reapeth &c.*

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* Suggested renderings. For *may rejoice together* (*v.* 36) read *may rejoice at one and the same time* (*He that soweth and he that reapeth* being equivalent to *He who is both the sower and the reaper*, i.e. Christ Himself). For *For herein* (*v.* 37) read *For in this*, sc. bread for which I sent you. See Introduction. Chapter I.

One soweth, and another reapeth.

I sent you to reap that whereon ye have not laboured: 38
others have laboured, and ye are entered into their labour.

XLII.

CHRIST REMAINS WITH THE SAMARITANS TWO DAYS.

S. John iv. 39—42.

AND from that city many of the Samaritans believed on 39
him because of the word of the woman, who testified,

He told me all things that *ever* I did.

So when the Samaritans came unto him, they besought 40
him to abide with them:

and he abode there two days.

And many more believed because of his word; and they 41 42
said to the woman,

Now we believe, not because of thy speaking: for we have heard for ourselves, and know that this is indeed

THE SAVIOUR OF THE WORLD.

XLIII.

CHRIST ARRIVES AGAIN AT CANA OF GALILEE.

S. John iv. 43—45.

AND after the two days he went forth from thence into 43
Galilee. For Jesus himself testified, that a prophet hath no 44
honour in his own country.

So when he came into Galilee, the Galilæans received 45
him, having seen all the things that he did in Jerusalem at the feast: for they also went unto the feast.

XLIV.

THE SECOND MIRACLE AT CANA.

Time. About 10 days before the Feast of Pentecost, i.e. about what was afterwards known as Ascension-Tide.

S. John iv. 46—54.

46 He came therefore again unto Cana of Galilee, where he made the water wine.

And there was a certain [1]nobleman, whose son was sick
47 at Capernaum. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought *him* that he would come down, and heal his son; for he was at the point of death.

48 Jesus therefore said unto him,

Except ye see signs and wonders, ye will in no wise believe.

49 The [1]nobleman saith unto him,

[2]Sir, come down ere my child die.

50 Jesus saith unto him,

Go thy way; thy son liveth.

The man believed the word that Jesus spake unto him, and he went his way.

51 And as he was now going down, his [3]servants met him,
52 saying, that his son lived. So he inquired of them the hour when he began to amend.

They said therefore unto him,

Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at that hour in which Jesus said unto him,

---

[1] Or, *king's officer*

[2] Or, *Lord*

[3] Gr. *bond-servants*.

Thy son liveth:
and himself believed, and his whole house.

This is again the second sign that Jesus did, having 54
come out of Judæa into Galilee.

XLV.

CHRIST AT THE FEAST OF PENTECOST*.

S. John v. 1—47.

After these things there was [1]a feast of the Jews; and 1
Jesus went up to Jerusalem.

Now there is in Jerusalem by the sheep *gate* a pool, 2
which is called in Hebrew [2]Bethesda, having five porches.
In these lay a multitude of them that were sick, blind, halt, 3
withered[3].

And a certain man was there, which had been thirty and 5
eight years in his infirmity. When Jesus saw him lying, and 6
knew that he had been now a long time *in that case*, he
saith unto him,

Wouldest thou be made whole?

The sick man answered him, 7

[4]Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

[1] Many ancient authorities read *the feast.*

[2] Some ancient authorities read *Bethsaida*, others, *Bethzatha.*

[3] Many ancient authorities insert, wholly or in part, *waiting for the moving of the water:* 4 *for an angel of the Lord went down at certain seasons into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole, with whatsoever disease he was holden.*

[4] Or, *Lord*

---

* See Introductory Chapter on The Unnamed Feast.

8 Jesus saith unto him,
Arise, take up thy bed, and walk.

9 And straightway the man was made whole, and took up his bed and walked.

Now it was the sabbath on that day.

10 So the Jews said unto him that was cured,
It is the sabbath, and it is not lawful for thee to take up thy bed.

11 But he answered them,
He that made me whole, the same said unto me,
Take up thy bed, and walk.

12 They asked him,
Who is the man that said unto thee, Take up *thy bed*, and walk?

13 But he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in the place.

14 Afterward Jesus findeth him in the temple, and said unto him,
Behold, thou art made whole: sin no more, lest a worse thing befall thee.

15 The man went away, and told the Jews that it was Jesus which had made him whole.

16 And for this cause did the Jews persecute Jesus, because he did these things on the sabbath.

17 But Jesus answered them,
My Father worketh even until now, and I work.

18 For this cause therefore the Jews sought the more to kill him, because he not only brake the sabbath, but also called God his own Father, making himself equal with God.

Jesus therefore answered and said unto them, 19

Verily, verily, I say unto you, The Son can do nothing
of himself, but what he seeth the Father doing: for what
things soever he doeth, these the Son also doeth in like
manner. For the Father loveth the Son, and sheweth him 20
all things that himself doeth: and greater works than these
will he shew him, that ye may marvel. For as the Father 21
raiseth the dead and quickeneth them, even so the Son also
quickeneth whom he will. For neither doth the Father 22
judge any man, but he hath given all judgement unto the
Son; that all may honour the Son, even as they honour the 23
Father. He that honoureth not the Son honoureth not the
Father which sent him.

Verily, verily, I say unto you, He that heareth my word, 24
and believeth him that sent me, hath eternal life, and cometh
not into judgement, but hath passed out of death into life.

Verily, verily, I say unto you, The hour cometh, and 25
now is, when the dead shall hear the voice of the Son of
God; and they that hear shall live. For as the Father hath 26
life in himself, even so gave he to the Son also to have life
in himself: and he gave him authority to execute judgement, 27
because he is [1]the Son of man.

Marvel not at this: for the hour cometh, in which all 28
that are in the tombs shall hear his voice, and shall come 29
forth; they that have done good, unto the resurrection of
life; and they that have [2]done ill, unto the resurrection of
judgement. I can of myself do nothing: as I hear, I judge: 30
and my judgement is righteous; because I seek not mine
own will, but the will of him that sent me.

If I bear witness of myself, my witness is not true. It is 31 32

---

[1] Or, *a son of man*

[2] Or, *practised*

another that beareth witness of me; and I know that the
33 witness which he witnesseth of me is true. Ye have sent
34 unto John, and he hath borne witness unto the truth. But
the witness which I receive is not from man: howbeit I say
35 these things, that ye may be saved. He was the lamp that
burneth and shineth: and ye were willing to rejoice for a
season in his light.

36 But the witness which I have is greater than *that of* John: for the works which the Father hath given me to accomplish, the very works that I do, bear witness of me, that the Father hath sent me.

37 And the Father which sent me, he hath borne witness of
me. Ye have neither heard his voice at any time, nor seen
38 his form. And ye have not his word abiding in you: for
whom he sent, him ye believe not.

39 [1] Ye search the scriptures, because ye think that in them
ye have eternal life; and these are they which bear witness
40 of me; and ye will not come to me, that ye may have life.

41 I receive not glory from men. But I know you, that ye
42
43 have not the love of God in yourselves. I am come in my
Father's name, and ye receive me not: if another shall come
44 in his own name, him ye will receive. How can ye believe,
which receive glory one of another, and the glory that
cometh from [2] the only God ye seek not?

45 Think not that I will accuse you to the Father: there is
one that accuseth you, *even* Moses, on whom ye have set
46 your hope. For if ye believed Moses, ye would believe me;
47 for he wrote of me. But if ye believe not his writings, how
shall ye believe my words?

---

[1] Or, *Search the scriptures*

[2] Some ancient authorities read *the only* one.

CHAPTER V.

PORTION OF FIRST YEAR OF MINISTRY.

§ XLVI.——§ LIV.

From the First Summer Circuit in Galilee
TO
The End of the First Winter's Residence at Capernaum.

Time. A period of about 8 or 9 months from the Feast of Pentecost (May).

XLVI.

FIRST SUMMER CIRCUIT IN GALILEE*.

Time. A period of about three months from a date immediately subsequent to the Feast of Pentecost (May) to the Day of Atonement (the 10th day of Tisri—September).

S. Luke iv. 14, 15.

And Jesus returned in the power of the Spirit into 14 Galilee: and a fame went out concerning him through all the region round about.

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* The Proclamation of the Kingdom recorded only in a short summary by S. Matthew and S. Mark is expressly stated by the former to have commenced after a visit to Nazareth.

The avowed object of S. Luke being to elucidate the narratives of the other Gospels, he describes shortly the way in which Christ was occupied from the time of His arrival in Galilee up to the date of this visit to Nazareth, and then describes in detail the visit itself.

15 And he taught in their synagogues, being glorified of all.

S. Matt. iv. 12.

12 Now when he heard that John was delivered up, he withdrew into Galilee.

S. Mark i. 14, 15.

14 Now after that John was delivered up, Jesus came into
15 Galilee, preaching the gospel of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel*.

XLVII.

CHRIST AT NAZARETH.

Time. The Day of Atonement. This being the day on which the year of Jubilee always commenced, the lesson appointed for the day described the benefits of that year. This description Christ declares to have prefigured His works and to be fulfilled in Himself.

S. Luke iv. 16—30.

16 AND he came to Nazareth, where he had been brought up: and he entered, as his custom was, into the synagogue on the sabbath day, and stood up to read.

17 And there was delivered unto him [1]the book of the prophet Isaiah. And he opened the [2]book, and found the place where it was written,

[1] Or, *a roll* [2] Or, *roll*

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* S. Mark's summary covers both the earlier teaching recorded by S. Luke and the more formal preaching and proclamation of the kingdom which S. Matthew says was subsequent to Christ's settlement at Capernaum.

The Spirit of the Lord is upon me, 18
[1]Because he anointed me to preach [2]good tidings to the poor:
He hath sent me to proclaim release to the captives,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord. 19

And he closed the [3]book, and gave it back to the attendant, 20
and sat down:

and the eyes of all in the synagogue were fastened
on him.

And he began to say unto them, 21

To-day hath this scripture been fulfilled in your ears.

And all bare him witness, and wondered at the words of 22
grace which proceeded out of his mouth: and they said,

Is not this Joseph's son?

And he said unto them, 23

Doubtless ye will say unto me this parable,

Physician, heal thyself: whatsoever we have heard done
at Capernaum, do also here in thine own country.

And he said, 24

Verily I say unto you, No prophet is acceptable in his
own country. But of a truth I say unto you, There were 25
many widows in Israel in the days of Elijah, when the
heaven was shut up three years and six months, when there
came a great famine over all the land; and unto none of 26
them was Elijah sent, but only to [4]Zarephath, in the land
of Sidon, unto a woman that was a widow.

And there were many lepers in Israel in the time of 27

---

[1] Or, *Wherefore*

[2] Or, *the gospel*

[3] Or, *roll*

[4] Gr. *Sarepta.*

Elisha the prophet; and none of them was cleansed, but only Naaman the Syrian.

28 And they were all filled with wrath in the synagogue, as
29 they heard these things; and they rose up, and cast him forth out of the city, and led him unto the brow of the hill whereon their city was built, that they might throw him down headlong.

30 But he passing through the midst of them went his way.

XLVIII.

ON THE WAY TO CAPERNAUM.

Time. Immediately after the Day of Atonement in the first year of Christ's ministry*.

S. Mark i. 16—20.

16 And passing along by the sea of Galilee, he saw Simon and Andrew the brother of Simon casting a net in the sea: for they were fishers.

17 And Jesus said unto them, Come ye after me, and
18 I will make you to become fishers of men. And straightway they left the nets, and followed him.

19 And going on a little further, he saw James the *son* of

---

* Both the passage here quoted and Matt. iv. 18—22, quoted on p. 73, are summaries, in which the account of Christ's meeting with the four disciples on his way to Capernaum is combined with a notice of their subsequent "call," which took place, as recorded by S. Luke, some months later. The position in which the narrative is placed in S. Mark's Gospel is determined by the date of the first meeting. Whereas in S. Matthew its position coincides with the date of the 'Call' when the four disciples at once followed Christ then about to start on a prolonged Galilæan Circuit.

Zebedee, and John his brother, who also were in the boat mending the nets. And straightway he called them: and 20
they left their father Zebedee in the boat with the hired servants, and went after him.

XLIX.

CHRIST DWELLS AT CAPERNAUM.

Time. The autumn and early winter of the First Year of Christ's Ministry*.

S. Matt. iv. 13—17.

AND leaving Nazareth, he came and dwelt in Capernaum, which is by the sea, in the borders of Zebulun 13
and Naphtali: that it might be fulfilled which was spoken 14
[1]by Isaiah the prophet, saying,

The land of Zebulun and the land of Naphtali, 15
[2]Toward the sea, beyond Jordan,
Galilee of the [3]Gentiles,
The people which sat in darkness 16
Saw a great light,
And to them which sat in the region and shadow of death,
To them did light spring up.

From that time began Jesus to preach, and to say, 17
Repent ye; for the kingdom of heaven is at hand.

[1] Or, *through*
[2] Gr. *The way of the sea.*
[3] Gr. *nations*: and so elsewhere.

---

* Both in S. Mark and S. Luke the true reading appears to be "on the Sabbath Days." A lengthened period, not a single day, is thus referred to. S. Matthew's words "he dwelt in Capernaum" agree with this view.

S. Luke iv. 31, 32.

31 And he came down to Capernaum, a city of Galilee.

And he was teaching them on the sabbath day [or days].

32 And they were astonished at his teaching; for his word was with authority.

S. Mark i. 21, 22.

21 And they go into Capernaum;

and straightway on the sabbath day [or days] he entered into the synagogue and taught.

22 And they were astonished at his teaching: for he taught them as having authority, and not as the scribes.

L.

CHRIST MANIFESTS HIS POWER OVER EVIL SPIRITS.

Time. On one of the Sabbaths during Christ's residence at Capernaum.

S. Luke iv. 33—35.

33 AND in the synagogue there was a man, which had a spirit of an unclean [1]devil; and he cried out with a loud voice,

34 [2]Ah! what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

35 And Jesus rebuked him, saying,

---

[1] Gr. *demon.*

[2] Or, *Let alone*

Hold thy peace, and come out of him.

And when the [1]devil had thrown him down in the midst, he came out of him, having done him no hurt.

S. Mark i. 23—26.

And straightway there was in their synagogue a man 23
with an unclean spirit; and he cried out, saying, 24

What have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

And Jesus rebuked [2]him, saying, Hold thy peace, and 25
come out of him.

And the unclean spirit, [3]tearing him and crying with a 26
loud voice, came out of him.

LI.

THE EFFECT OF THE ABOVE MIRACLE.

S. Mark i. 27, 28.

And they were all amazed, insomuch that they questioned 27
among themselves, saying, What is this? a new teaching! with authority he commandeth even the unclean spirits, and they obey him.

And the report of him went out straightway everywhere 28
into all the region of Galilee round about.

S. Luke iv. 36, 37.

And amazement came upon all, and they spake together, 36
one with another, saying, What is [4]this word? for with

---

[1] Gr. *demon.* [2] Or, *it* [3] Or, *convulsing*

[4] Or, *this word, that with authority...come out?*

authority and power he commandeth the unclean spirits, and they come out.

37 And there went forth a rumour concerning him into every place of the region round about.

LII.

CHRIST MANIFESTS HIS POWER OVER DISEASE.

S. Mark i. 29—31.

29 And straightway, [1]when they were come out of the synagogue, they came into the house of Simon and Andrew, with James and John.

30 Now Simon's wife's mother lay sick of a fever;

31 and straightway they tell him of her: and he came and took her by the hand, and raised her up; and the fever left her, and she ministered unto them.

S. Luke iv. 38, 39.

38 And he rose up from the synagogue, and entered into the house of Simon.

And Simon's wife's mother was holden with a great fever; and they besought him for her.

39 And he stood over her, and rebuked the fever; and it left her: and immediately she rose up and ministered unto them.

---

[1] Some ancient authorities read *when he was come out of the synagogue, he came &c.*

S. Matt. viii. 14, 15.

And when Jesus was come into Peter's house, he saw 14
his wife's mother lying sick of a fever. And he touched her 15
hand, and the fever left her; and she arose, and ministered
unto him.

LIII.

THE UNIVERSALITY OF CHRIST'S POWER.

S. Mark i. 32—34.

AND at even, when the sun did set, they brought 32 unto him all that were sick, and them that were [1]possessed with devils.

And all the city was gathered together at the door. 33

And he healed many that were sick with divers diseases, and cast out many [2]devils; and he suffered not the [2]devils to speak, because they knew him[3]. 34

S. Luke iv. 40, 41.

And when the sun was setting, all they that had any 40 sick with divers diseases brought them unto him; and he laid his hands on every one of them, and healed them.

And [2]devils also came out from many, crying out, and 41 saying,

Thou art the Son of God.

And rebuking them, he suffered them not to speak, because they knew that he was the Christ.

---

[1] Or, *demoniacs*

[2] Gr. *demons.*

[3] Many ancient authorities add *to be Christ.* See Luke iv. 41.

S. Matt. viii. 16, 17.

16 And when even was come, they brought unto him many [1]possessed with devils: and he cast out the spirits with a
17 word, and healed all that were sick: that it might be fulfilled which was spoken [2]by Isaiah the prophet, saying,

Himself took our infirmities, and bare our diseases.

LIV.

SECOND SPRING CIRCUIT IN JUDÆA.

Time. Probably about the time when the people were going up to the Passover, i.e. partly at the end of the first and partly at the beginning of the Second Year of our Lord's Ministry.

Note. The R. V. reads Galilee in v. 44, adding in the margin "Very many ancient authorities read *Judæa*." The latter is the reading adopted in Messrs Westcott and Hort's Greek Testament.

Dr Scrivener (*Introduction to the Criticism of The New Testament*, p. 545), says that the authorities for the reading Judæa are "enough to prove anything *not in itself impossible as* Ἰουδαίας *is in this place*."

In this uncompromising assertion of impossibility we seem to catch an unmistakeable echo of the reason which first led to the adoption of Galilee as the revised reading. Without the least reference to the peculiarities of S. Luke's method of writing, and entirely ignoring the fact that the substitution of Galilee for Judæa only creates several real instead of one purely imaginary difficulty, Mr Scrivener proceeds:

"Not only is Galilee the scene of the events recorded immediately before and after the present verse, but the passage is manifestly parallel to Mark i. 39. The three Synoptic Gospels are broadly distinguished from that of S. John by their silence respecting the Lord's Ministry in Judæa before He went up to the last Passover. Yet Alford *in loco*, while admitting that 'our narrative is thus brought into the more startling discrepancy with that of S. Mark, in which unquestionably the same portion of the sacred history is related,' most strangely adds 'Still these are considerations which must not weigh in the least degree with the critic. It is his province simply to track out what is the sacred text, not what in his own feeble and partial judgment, *it ought to have been.*'"

---

[1] Or, *demoniacs*

[2] Or, *through*

In this reference to Dean Alford's comments it is much to be wished that it were possible to read "most wisely" instead of "most strangely." A wish practically endorsed by Messrs Westcott and Hort by their adoption of the so-called "impossible" reading.

The connexion between the words "for therefore was I sent" and the statement that Christ "preached in the synagogues of *Judæa*" is illustrated by many passages which will at once occur to the reader.

S. Luke iv. 42—44.

AND when it was day, he came out and went into a 42
desert place: and the multitudes sought after him, and
came unto him, and would have stayed him, that he
should not go from them.

But he said unto them, 43

I must preach the [1]good tidings of the kingdom of God to the other cities also: for therefore was I sent.

And he was preaching in the synagogues of Judæa. 44

S. Mark i. 35—38.

And in the morning, a great while before day, he rose 35
up and went out, and departed into a desert place, and
there prayed.

And Simon and they that were with him followed after 36
him; and they found him, and say unto him, 37

All are seeking thee.

And he saith unto them, 38

Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth.

---

[1] Or, *gospel*

CHAPTER VI.

PART OF THE SECOND YEAR OF THE MINISTRY.

§ LV.——§ LIX.

From the Call of the First Four Disciples

TO

The Return to Capernaum after a prolonged Circuit in Galilee.

Time. From the Feast of Pentecost (May) in the Second Year of the Ministry to the end of the following autumn.

LV.

CALL OF THE FIRST FOUR DISCIPLES.

Time. Probably the Feast of Pentecost in the Second Year of Christ's Ministry.

S. Luke v. 1—11.

1 Now it came to pass, while the multitude pressed upon
him and heard the word of God, that he was standing by
2 the lake of Gennesaret; and he saw two boats standing by
the lake: but the fishermen had gone out of them, and were
washing their nets.

3 And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land.

And he sat down and taught the multitudes out of the boat.

And when he had left speaking, he said unto Simon, 4

Put out into the deep, and let down your nets for a draught.

And Simon answered and said, 5

Master, we toiled all night, and took nothing: but at thy word I will let down the nets.

And when they had this done, they inclosed a great 6
multitude of fishes; and their nets were breaking; and they 7
beckoned unto their partners in the other boat, that they
should come and help them.

And they came, and filled both the boats, so that they began to sink.

But Simon Peter, when he saw it, fell down at Jesus' 8
knees, saying,

Depart from me; for I am a sinful man, O Lord.

For he was amazed, and all that were with him, at the 9
draught of the fishes which they had taken; and so were 10
also James and John, sons of Zebedee, which were partners
with Simon.

And Jesus said unto Simon,

Fear not; from henceforth thou shalt [1]catch men.

And when they had brought their boats to land, they 11
left all, and followed him.

S. Matt. iv. 18—22.

And walking by the sea of Galilee, he saw two brethren, 18
Simon who is called Peter, and Andrew his brother, casting
a net into the sea; for they were fishers.

And he saith unto them, Come ye after me, and I will 19

---

[1] Gr. *take alive.*

20 make you fishers of men. And they straightway left the nets, and followed him.

21 And going on from thence he saw other two brethren, [1]James the *son* of Zebedee, and John his brother, in the boat with Zebedee their father, mending their nets; and he
22 called them. And they straightway left the boat and their father, and followed him.

LVI.

SUMMER AND AUTUMN CIRCUIT IN GALILEE.

Time. The summer and autumn of the Second Year of Christ's Ministry*.

S. Mark i. 39.

39 And he went into their synagogues throughout all Galilee, preaching and casting out [2]devils.

S. Matt. iv. 23—25.

23 And [3]Jesus went about in all Galilee, teaching in their synagogues, and preaching the [4]gospel of the kingdom, and healing all manner of disease and all manner of sickness among the people.

[1] Or, *Jacob*: and so elsewhere.
[2] Gr. *demons.*
[3] Some ancient authorities read *he.*
[4] Or, *good tidings*: and so elsewhere.

---

* S. Matthew's summary (Matt. iv. 23—25) covers the whole period which intervened between the call of the four Disciples and the delivery of the Sermon on the Mount. S. Mark and S. Luke record the events of this period in chronological order, whilst S. Matthew uses the events excluded from his summary to illustrate the oral teaching of Christ to which the plan of his Gospel gives special prominence.

And the report of him went forth into all Syria: and they 24
brought unto him all that were sick, holden with divers
diseases and torments, [1]possessed with devils, and epileptic,
and palsied; and he healed them.

And there followed him great multitudes from Galilee 25
and Decapolis and Jerusalem and Judæa and *from* beyond
Jordan.

LVII.

THE TYPICAL MIRACLE OF THE ABOVE CIRCUIT.

Time. The close of the Galilæan Circuit, i.e. at the commencement of the winter of the Second Year of Christ's Ministry.

S. Mark i. 40—44.

And there cometh to him a leper, beseeching him, [2]and 40
kneeling down to him, and saying unto him,

If thou wilt, thou canst make me clean.

And being moved with compassion, he stretched forth 41
his hand, and touched him, and saith unto him,

I will; be thou made clean.

And straightway the leprosy departed from him, and he 42
was made clean.

And he [3]strictly charged him, and straightway sent him 43
out, and saith unto him, 44

See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing the things which Moses commanded, for a testimony unto them.

---

[1] Or, *demoniacs*

[2] Some ancient authorities omit *and kneeling down to him.*

[3] Or, *sternly*

S. Matt. viii. 2—5.

2 And behold, there came to him a leper and worshipped him, saying,

Lord, if thou wilt, thou canst make me clean.

3 And he stretched forth his hand, and touched him, saying,

I will; be thou made clean.

And straightway his leprosy was cleansed.

4 And Jesus saith unto him,

See thou tell no man; but go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.

S. Luke v. 12—14.

12 And it came to pass, while he was in one of the cities, behold, a man full of leprosy: and when he saw Jesus, he fell on his face, and besought him, saying,

Lord, if thou wilt, thou canst make me clean.

13 And he stretched forth his hand, and touched him, saying,

I will; be thou made clean.

And straightway the leprosy departed from him.

14 And he charged him to tell no man: but go thy way, and shew thyself to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

LVIII.

CHRIST WITHDRAWS TO THE DESERTS.

Time. The close of the Galilæan Circuit, and immediately before the Return to Capernaum.

S. Mark i. 45.

But he went out, and began to publish it much, and to 45
spread abroad the [1]matter, insomuch that [2]Jesus could
no more openly enter into [3]a city, but was without in desert
places:

and they came to him from every quarter.

S. Luke v. 15, 16.

But so much the more went abroad the report concerning him: 15

and great multitudes came together to hear, and to be healed of their infirmities.

But he withdrew himself in the deserts, and prayed. 16

N.B. See also S. Matthew's summary, pp. 74, 75.

LIX.

CHRIST RETURNS TO CAPERNAUM.

Time. The winter of the Second Year of Christ's Ministry.

S. Mark ii. 1, 2.

And when he entered again into Capernaum after some 1
days, it was noised that he was [4]in the house.

And many were gathered together, so that there was no 2
longer room *for them*, no, not even about the door:

and he spake the word unto them.

---

[1] Gr. *word.* [2] Gr. *he.* [3] Or, *the city* [4] Or, *at home*

CHAPTER VII.

SPRING CIRCUIT OF TEACHING.

§ LX.——§ LXVII.

THE FIVE OFFENCES.

Time. From the winter of the second year to a date shortly before the Feast of Pentecost in the third year of Christ's Ministry.

LX.

THE FIRST OFFENCE.

Time. Before the commencement of the Winter and early Spring Circuit of Teaching.

S. Luke v. 17—25.

17 And it came to pass on one of those days, that he was teaching; and there were Pharisees and doctors of the law sitting by, which were come out of every village of Galilee and Judæa and Jerusalem: and the power of the Lord was with him [1] to heal.

18 And behold, men bring on a bed a man that was palsied: and they sought to bring him in, and to lay him before him.
19 And not finding by what *way* they might bring him in because of the multitude, they went up to the housetop, and let him down through the tiles with his couch into the midst before Jesus.

---

[1] Gr. *that he should heal.* Many ancient authorities read *that he should heal them.*

And seeing their faith, he said, 20
Man, thy sins are forgiven thee.

And the scribes and the Pharisees began to reason, 21
saying,

Who is this that speaketh blasphemies? Who can forgive sins, but God alone?

But Jesus perceiving their reasonings, answered and said 22
unto them,

[1]What reason ye in your hearts? Whether is easier, to 23
say, Thy sins are forgiven thee; or to say, Arise and walk?
But that ye may know that the Son of man hath [2]power on 24
earth to forgive sins (he said unto him that was palsied), I say unto thee, Arise, and take up thy couch, and go unto thy house.

And immediately he rose up before them, and took 25
up that whereon he lay, and departed to his house, glorifying God.

S. Mark ii. 3—12.

And they come, bringing unto him a man sick of the 3
palsy, borne of four.

And when they could not [3]come nigh unto him for the 4
crowd, they uncovered the roof where he was: and when they had broken it up, they let down the bed whereon the sick of the palsy lay.

And Jesus seeing their faith saith unto the sick of the 5
palsy,

[4]Son, thy sins are forgiven.

---

[1] Or, *Why*

[2] Or, *authority*

[3] Many ancient authorities read *bring him unto him.*

[4] Gr. *Child.*

6 But there were certain of the scribes sitting there, and
7 reasoning in their hearts, Why doth this man thus speak?
he blasphemeth: who can forgive sins but one, *even* God?
8 And straightway Jesus, perceiving in his spirit that they
so reasoned within themselves, saith unto them,
9 Why reason ye these things in your hearts? Whether is
easier, to say to the sick of the palsy, Thy sins are forgiven;
or to say, Arise, and take up thy bed, and walk?
10 But that ye may know that the Son of man hath [1]power on
11 earth to forgive sins (he saith to the sick of the palsy), I say
unto thee, Arise, take up thy bed, and go unto thy house.
12 And he arose, and straightway took up the bed, and
went forth before them all; insomuch that they were all
amazed, and glorified God, saying, We never saw it on this
fashion.

S. Matt. ix. 2—7.

2 And behold, they brought to him a man sick of the
palsy, lying on a bed: and Jesus seeing their faith said unto
the sick of the palsy,

[2]Son, be of good cheer; thy sins are forgiven.

3 And behold, certain of the scribes said within themselves,
This man blasphemeth.

4 And Jesus [3]knowing their thoughts said,

5 Wherefore think ye evil in your hearts? For whether is
easier, to say, Thy sins are forgiven; or to say, Arise, and
6 walk? But that ye may know that the Son of man hath
[1]power on earth to forgive sins (then saith he to the sick of the
palsy), Arise, and take up thy bed, and go unto thy house.
7 And he arose, and departed to his house.

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[1] Or, *authority*

[2] Gr. *Child.*

[3] Many ancient authorities read *seeing.*

LXI.

EFFECT PRODUCED BY THE ABOVE MIRACLE.

S. Matt. ix. 8.

BUT when the multitudes saw it, they were afraid, and glorified God, which had given such [1]power unto men. 8

S. Mark ii. pt. v. 12 (repeated).

They were all amazed, and glorified God, saying, We never saw it on this fashion. 12

S. Luke v. 26.

And amazement took hold on all, and they glorified God; and they were filled with fear, saying, We have seen strange things to-day. 26

LXII.

CHRIST AGAIN DEPARTS FROM CAPERNAUM.

Time. In the early winter of the Second Year of Christ's Ministry.

S. Mark ii. 13 *.

AND he went forth again by the sea side; and all the multitude resorted unto him, and he taught them. 13

[1] Or, *authority*

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* Suggested rendering in v. 13, *along the sea side;* the idea conveyed being that the teaching took place at intervals during a journey from Capernaum along the shore of the Sea of Galilee.

LXIII.

THE SECOND OFFENCE.

S. Mark ii. 14—17.

14 And as he passed by, he saw Levi the *son* of Alphæus sitting at the place of toll, and he saith unto him,

Follow me.

And he arose and followed him.

15 And it came to pass, that he was sitting at meat in his house, and many [1]publicans and sinners sat down with Jesus and his disciples: for there were many, and they followed him.

16 And the scribes [2]of the Pharisees, when they saw that he was eating with the sinners and publicans, said unto his disciples,

[3]He eateth [4]and drinketh with publicans and sinners.

17 And when Jesus heard it, he saith unto them,

They that are [5]whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners.

S. Matt. ix. 9—13.

9 And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him,

Follow me.

And he arose, and followed him.

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[1] See marginal note on Matt. v. 46.

[2] Some ancient authorities read *and the Pharisees.*

[3] Or, How is it *that he eateth...sinners?*

[4] Some ancient authorities omit *and drinketh.*

[5] Gr. *strong.*

And it came to pass, as he [1]sat at meat in the house, 10
behold, many publicans and sinners came and sat down with Jesus and his disciples.

And when the Pharisees saw it, they said unto his disciples, 11

Why eateth your [2]Master with the publicans and sinners?

But when he heard it, he said, 12

They that are [3]whole have no need of a physician, but
they that are sick. But go ye and learn what *this* meaneth, 13
I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

S. Luke v. 27—32.

And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, 27

Follow me.

And he forsook all, and rose up and followed him. 28

And Levi made him a great feast in his house: 29

And there was a great multitude of publicans and of others that were sitting at meat with them.

And [4]the Pharisees and their scribes murmured against his disciples, saying, 30

Why do ye eat and drink with the publicans and sinners?

And Jesus answering said unto them, 31

They that are whole have no need of a physician; but
they that are sick. I am not come to call the righteous 32
but sinners to repentance.

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[1] Gr. *reclined*: and so always.
[2] Or, *Teacher*
[3] Gr. *strong*.
[4] Or, *the Pharisees and the scribes among them*

LXIV.

THE THIRD OFFENCE.

S. Mark ii. 18—22.

18 AND John's disciples and the Pharisees were fasting: and they come and say unto him,

Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?

19 And Jesus said unto them,

Can the sons of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom
20 with them, they cannot fast. But the days will come, when the bridegroom shall be taken away from them, and then will they fast in that day.

21 No man seweth a piece of undressed cloth on an old garment: else that which should fill it up taketh from it, the new from the old, and a worse rent is made.

22 And no man putteth new wine into old [1]wine-skins: else the wine will burst the skins, and the wine perisheth, and the skins: but *they put* new wine into fresh wine-skins.

S. Luke v. 33—39.

33 And they said unto him,

The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink.

34 And Jesus said unto them,

Can ye make the sons of the bride-chamber fast, while
35 the bridegroom is with them? But the days will come; and

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[1] That is, *skins used as bottles.*

when the bridegroom shall be taken away from them, then will they fast in those days.

And he spake also a parable unto them; 36

No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.

And no man putteth new wine into old [1]wine-skins; 37
else the new wine will burst the skins, and itself will be
spilled, and the skins will perish. But new wine must be 38
put into fresh wine-skins. And no man having drunk old 39
wine desireth new: for he saith, The old is [2]good.

S. Matt. ix. 14—17.

Then come to him the disciples of John, saying, 14

Why do we and the Pharisees fast [3]oft, but thy disciples fast not?

And Jesus said unto them, 15

Can the sons of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken away from them, and then will they fast.

And no man putteth a piece of undressed cloth upon 16
an old garment; for that which should fill it up taketh from the garment, and a worse rent is made.

Neither do *men* put new wine into old [1]wine-skins: 17
else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved.

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[1] That is, *skins used as bottles.*

[2] Many ancient authorities read *better.*

[3] Some ancient authorities omit *oft.*

LXV.

THE FOURTH OFFENCE.

Time. Between the Feasts of the Passover and of Pentecost, at the commencement of the Third Year of Christ's Ministry.

S. Luke vi. 1—5.

1 Now it came to pass on a [1]sabbath, that he was going through the cornfields; and his disciples plucked the ears of corn, and did eat, rubbing them in their hands.

2 But certain of the Pharisees said,

Why do ye that which it is not lawful to do on the sabbath day?

3 And Jesus answering them said,

Have ye not read even this, what David did, when he
4 was an hungred, he, and they that were with him; how he entered into the house of God, and did take and eat the shewbread, and gave also to them that were with him; which it is not lawful to eat save for the priests alone?

5 And he said unto them,

The Son of man is lord of the sabbath.

S. Mark ii. 23—28.

23 And it came to pass, that he was going on the sabbath day through the cornfields; and his disciples [2]began, as they went, to pluck the ears of corn.

24 And the Pharisees said unto him,

Behold, why do they on the sabbath day that which is not lawful?

25 And he said unto them, Did ye never read what David did, when he had need, and was an hungred, he, and they

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[1] Many ancient authorities insert *second-first*.

[2] Gr. *began to make* their *way plucking*.

that were with him? How he entered into the house of 26
God [1]when Abiathar was high priest, and did eat the shewbread, which it is not lawful to eat save for the priests, and gave also to them that were with him?

And he said unto them, 27

The sabbath was made for man, and not man for the
sabbath: so that the Son of man is lord even of the 28
sabbath.

S. Matt. xii. 1—8.

At that season Jesus went on the sabbath day through 1
the cornfields; and his disciples were an hungred, and began to pluck ears of corn, and to eat.

But the Pharisees, when they saw it, said unto him, 2

Behold, thy disciples do that which it is not lawful to do upon the sabbath.

But he said unto them, 3

Have ye not read what David did, when he was an
hungred, and they that were with him; how he entered into 4
the house of God, and [2]did eat the shewbread, which it was not lawful for him to eat, neither for them that were with him, but only for the priests?

Or have ye not read in the law, how that on the sabbath 5
day the priests in the temple profane the sabbath, and are
guiltless? But I say unto you, that [3]one greater than the 6
temple is here.

But if ye had known what this meaneth, I desire mercy, 7
and not sacrifice, ye would not have condemned the guiltless. For the Son of man is lord of the sabbath. 8

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[1] Some ancient authorities read *in the days of Abiathar the high priest.*

[2] Some ancient authorities read *they did eat.*

[3] Gr. *a greater thing.*

LXVI.

THE FIFTH OFFENCE.

Time. Shortly before the Feast of Pentecost.

S. Matt. xii. 9—13.

9 And he departed thence, and went into their synagogue:
10 and behold, a man having a withered hand.

And they asked him, saying, Is it lawful to heal on the sabbath day? that they might accuse him.

11 And he said unto them,

What man shall there be of you, that shall have one sheep, and if this fall into a pit on the sabbath day, will he
12 not lay hold on it, and lift it out? How much then is a man of more value than a sheep! Wherefore it is lawful to do good on the sabbath day.

13 Then saith he to the man,

Stretch forth thy hand.

And he stretched it forth; and it was restored whole, as the other.

S. Mark iii. 1—5.

1 And he entered again into the synagogue; and there was a man there which had his hand withered.

2 And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3 And he saith unto the man that had his hand withered,

[1] Stand forth.

4 And he saith unto them,

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[1] Gr. *Arise into the midst.*

Is it lawful on the sabbath day to do good, or to do harm? to save a life, or to kill?

But they held their peace.

And when he had looked round about on them with anger, being grieved at the hardening of their heart, he saith unto the man, 5

Stretch forth thy hand.

And he stretched it forth: and his hand was restored.

S. Luke vi. 6—10.

And it came to pass on another sabbath, that he entered into the synagogue and taught: and there was a man there, and his right hand was withered. 6

And the scribes and the Pharisees watched him, whether he would heal on the sabbath; that they might find how to accuse him. 7

But he knew their thoughts; and he said to the man that had his hand withered, 8

Rise up, and stand forth in the midst.

And he arose and stood forth.

And Jesus said unto them, 9

I ask you, Is it lawful on the sabbath to do good, or to do harm? to save a life, or to destroy it?

And he looked round about on them all, and said unto him, 10

Stretch forth thy hand.

And he did *so*: and his hand was restored.

LXVII.

THE PHARISEES SEEK TO KILL CHRIST.

The Spring Circuit of Teaching now interrupted had apparently extended into Judæa. Probably, from the mention of Herodians, the Circuit was interrupted at Sepphoris, in the neighbourhood of which place, i.e. at Nain, the Summer Circuit of this year commenced.

S. Matt. xii. 14.

14 But the Pharisees went out, and took counsel against him, how they might destroy him.

S. Mark iii. 6.

6 And the Pharisees went out, and straightway with the Herodians took counsel against him, how they might destroy him.

S. Luke vi. 11.

11 But they were filled with [1]madness; and communed one with another what they might do to Jesus.

LXVIII.

CHRIST RETURNS TO THE SEA OF GALILEE.

Time. Immediately before the Feast of Pentecost in the Third Year of the Ministry.

S. Matt. xii. 15—21.

15 And Jesus perceiving *it* withdrew from thence:
16 and many followed him; and he healed them all, and
17 charged them that they should not make him known: that it might be fulfilled which was spoken [2]by Isaiah the prophet, saying,

[1] Or, *foolishness*

[2] Or, *through*

Behold, my servant whom I have chosen; 18
My beloved in whom my soul is well pleased:
I will put my Spirit upon him,
And he shall declare judgement to the Gentiles.
He shall not strive, nor cry aloud; 19
Neither shall any one hear his voice in the streets.
A bruised reed shall he not break, 20
And smoking flax shall he not quench,
Till he send forth judgement unto victory.
And in his name shall the Gentiles hope. 21

S. Mark iii. 7—12.

And Jesus with his disciples withdrew to the sea: and a 7
great multitude from Galilee followed: and from Judæa,
and from Jerusalem, and from Idumea, and beyond Jordan, 8
and about Tyre and Sidon, a great multitude, hearing [1]what
great things he did, came unto him.

And he spake to his disciples, that a little boat should 9
wait on him because of the crowd, lest they should throng
him: for he had healed many; insomuch that as many as 10
had [2]plagues [3]pressed upon him that they might touch him.

And the unclean spirits, whensoever they beheld him, 11
fell down before him, and cried, saying,

Thou art the Son of God.

And he charged them much that they should not make 12
him known.

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[1] Or, *all the things that he did* [2] Gr. *scourges.* [3] Gr. *fell.*

CHAPTER VIII.

THE FEAST OF PENTECOST IN THE THIRD YEAR OF CHRIST'S MINISTRY.

§ LXIX.——§ LXXIII.

From the Appointment of the Twelve
TO
The Raising of the Widow's Son*.

LXIX.

CHRIST CHOOSES HIS TWELVE APOSTLES.

Time. The Feast of Pentecost in the Third Year of Christ's Ministry.

S. Luke vi. 12—16.

12 AND it came to pass in these days, that he went out into the mountain to pray;

And he continued all night in prayer to God.

13 And when it was day, he called his disciples: and he chose from them twelve, whom also he named apostles;
14 Simon, whom he also named Peter, and Andrew his brother,
15 and James and John, and Philip and Bartholomew, and Matthew and Thomas, and James *the son* of Alphæus, and
16 Simon which was called the Zealot, and Judas *the* [1]*son* of James, and Judas Iscariot, which was the traitor.

[1] Or, brother. See Jude 1.

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* The way in which the several miracles of raising the dead occur at the close of periods of special teaching should be noted.

S. Mark iii. 13—19.

And he goeth up into the mountain, and calleth unto 13
him whom he himself would:

And they went unto him.

And he appointed twelve, [1]that they might be with him, 14
and that he might send them forth to preach, and to have 15
authority to cast out [2]devils:

[3]And Simon he surnamed Peter; and James the *son* of 16
Zebedee, and John the brother of James; and them he sur- 17
named Boanerges, which is, Sons of thunder: and Andrew, 18
and Philip, and Bartholomew, and Matthew, and Thomas,
and James the *son* of Alphæus, and Thaddæus, and Simon
the [4]Cananæan, and Judas Iscariot, which also betrayed 19
him.

S. Matt. x. 2—4.

Now the names of the twelve apostles are these: The 2
first, Simon, who is called Peter, and Andrew his brother;
James the *son* of Zebedee, and John his brother; Philip, 3
and Bartholomew; Thomas, and Matthew the publican;
James the *son* of Alphæus, and Thaddæus; Simon the 4
[4]Cananæan, and Judas Iscariot, who also [5]betrayed him.

LXX.

CHRIST HEALING IN THE PLAIN.

S. Luke vi. 17—19.

And he came down with them, and stood on a level 17

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[1] Some ancient authorities add *whom also he named apostles.* See Luke vi. 13.

[2] Gr. *demons.*

[3] Some ancient authorities insert *and he appointed twelve.*

[4] Or, *Zealot.* See Luke vi. 15; Acts i. 13.

[5] Or, *delivered him up*: and so always.

place, and a great multitude of his disciples, and a great
number of the people from all Judæa and Jerusalem, and
the sea coast of Tyre and Sidon, which came to hear him,
18 and to be healed of their diseases; and they that were
troubled with unclean spirits were healed.

19 And all the multitude sought to touch him: for power came forth from him, and healed *them* all.

S. Matt. iv. 24, 25 (repeated from p. 75).

24 And the report of him went forth into all Syria: and
they brought unto him all that were sick, holden with divers
diseases and torments, [1] possessed with devils, and epileptic,
25 and palsied; and he healed them. And there followed him
great multitudes from Galilee and Decapolis and Jerusalem
and Judæa and *from* beyond Jordan.

LXXI.

CHRIST TEACHING ON THE MOUNTAIN.

Time. The Feast of Pentecost in the Third Year of Christ's Ministry.

I.

The unworldly character of the happiness of Christ's Disciples.

S. Matt. v. 1—12.

1 And seeing the multitudes, he went up into the mountain:

And when he had sat down, his disciples came unto
2 him: and he opened his mouth and taught them, saying,

3 Blessed are the poor in spirit: for theirs is the kingdom of heaven.

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[1] Or, *demoniacs*

[1] Blessed are they that mourn: for they shall be comforted. 4

Blessed are the meek: for they shall inherit the earth. 5

Blessed are they that hunger and thirst after righteousness: for they shall be filled. 6

Blessed are the merciful: for they shall obtain mercy. 7

Blessed are the pure in heart: for they shall see God. 8

Blessed are the peacemakers: for they shall be called sons of God. 9

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. 10

Blessed are ye when *men* shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. 11

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. 12

S. Luke vi. 20—26.

And he lifted up his eyes on his disciples, and said, 20

Blessed *are* ye poor: for yours is the kingdom of God.

Blessed *are* ye that hunger now: for ye shall be filled. 21

Blessed *are* ye that weep now: for ye shall laugh.

Blessed are ye, when men shall hate you, and when they 22
shall separate you *from their company*, and reproach you,
and cast out your name as evil, for the Son of man's sake.
Rejoice in that day, and leap *for joy*: for behold, your 23
reward is great in heaven: for in the same manner did their
fathers unto the prophets.

But woe unto you that are rich! for ye have received your consolation. 24

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[1] Some ancient authorities transpose vers. 4 and 5.

25 Woe unto you, ye that are full now! for ye shall hunger. Woe *unto you*, ye that laugh now! for ye shall mourn and weep.

26 Woe *unto you*, when all men shall speak well of you! for in the same manner did their fathers to the false prophets.

2.

The vocation of Christ's Disciples is (1) to Preserve, (2) to Enlighten.

S. Matt. v. 13—16.

13 Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

14 Ye are the light of the world. A city set on a hill cannot
15 be hid. Neither do *men* light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in
16 the house. Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.

3.

The design of Christ's Teaching is not to abrogate the Law but to shew its true spirit and fulfilment. Thus the standard of righteousness must be far higher in the case of His Disciples than it had been in the case of the Scribes and Pharisees.

As examples of this higher standard certain obligations are defined with reference to (1) Murder, (2) Adultery, (3) Divorce, (4) Swearing, (5) Revenge, (6) Hatred, (7) Hypocrisy, (8) Prayer, (9) Fasting, (10) Earthly and Heavenly treasure, (11) The judging our own and others' faults, (12) Pressing holy things on the attention of those unwilling to receive them.

S. Matt. v. 17—vii. 6.

17 Think not that I came to destroy the law or the prophets:
18 I came not to destroy, but to fulfil. For verily I say unto

you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplished.

Whosoever therefore shall break one of these least commandments, and shall teach men so, shall be called least in the kingdom of heaven: but whosoever shall do and teach them, he shall be called great in the kingdom of heaven. 19

For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven. 20

Ye have heard that it was said to them of old time, 21
Thou shalt not kill; and whosoever shall kill shall be in
danger of the judgement: but I say unto you, that every 22
one who is angry with his brother[1] shall be in danger of the
judgement; and whosoever shall say to his brother, [2]Raca,
shall be in danger of the council; and whosoever shall say,
[3]Thou fool, shall be in danger [4]of the [5]hell of fire. If therefore 23
thou art offering thy gift at the altar, and there rememberest
that thy brother hath aught against thee, leave there thy gift 24
before the altar, and go thy way, first be reconciled to thy
brother, and then come and offer thy gift. Agree with thine 25
adversary quickly, whiles thou art with him in the way;
lest haply the adversary deliver thee to the judge, and the
judge [6]deliver thee to the officer, and thou be cast into
prison. Verily I say unto thee, Thou shalt by no means 26
come out thence, till thou have paid the last farthing.

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[1] Many ancient authorities insert *without cause.*

[2] An expression of contempt.

[3] Or, *Moreh*, a Hebrew expression of condemnation.

[4] Gr. *unto* or *into.*

[5] Gr. *Gehenna of fire.*

[6] Some ancient authorities omit *deliver thee.*

27 Ye have heard that it was said, Thou shalt not commit
28 adultery: but I say unto you, that every one that looketh
on a woman to lust after her hath committed adultery with
her already in his heart.

29 And if thy right eye causeth thee to stumble, pluck it
out, and cast it from thee: for it is profitable for thee that
one of thy members should perish, and not thy whole body
30 be cast into [1]hell. And if thy right hand causeth thee to
stumble, cut it off, and cast it from thee: for it is profitable
for thee that one of thy members should perish, and not thy
whole body go into [1]hell.

31 It was said also, Whosoever shall put away his wife, let
32 him give her a writing of divorcement: but I say unto you,
that every one that putteth away his wife, saving for the
cause of fornication, maketh her an adulteress: and whosoever
shall marry her when she is put away committeth
adultery.

33 Again, ye have heard that it was said to them of old
time, Thou shalt not forswear thyself, but shalt perform
34 unto the Lord thine oaths: but I say unto you, Swear not
at all; neither by the heaven, for it is the throne of God;
35 nor by the earth, for it is the footstool of his feet; nor [2]by
36 Jerusalem, for it is the city of the great King. Neither shalt
thou swear by thy head, for thou canst not make one hair
37 white or black. [3]But let your speech be, Yea, yea; Nay,
nay: and whatsoever is more than these is of [4]the evil *one.*

38 Ye have heard that it was said, An eye for an eye, and

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[1] Gr. *Gehenna.*

[2] Or, *toward*

[3] Some ancient authorities read *But your speech shall be.*

[4] Or, *evil*: as in ver. 39; vi. 13.

a tooth for a tooth: but I say unto you, Resist not [1]him 39
that is evil: but whosoever smiteth thee on thy right cheek,
turn to him the other also. And if any man would go to 40
law with thee, and take away thy coat, let him have thy
cloke also. And whosoever shall [2]compel thee to go one 41
mile, go with him twain. Give to him that asketh thee, 42
and from him that would borrow of thee turn not thou away.

Ye have heard that it was said, Thou shalt love thy 43
neighbour, and hate thine enemy: but I say unto you, 44
Love your enemies, and pray for them that persecute you;
that ye may be sons of your Father which is in heaven: 45
for he maketh his sun to rise on the evil and the good,
and sendeth rain on the just and the unjust. For if ye 46
love them that love you, what reward have ye? do not
even the [3]publicans the same? And if ye salute your 47
brethren only, what do ye more *than others*? do not even
the Gentiles the same? Ye therefore shall be perfect, as 48
your heavenly Father is perfect.

Take heed that ye do not your righteousness before 1
men, to be seen of them: else ye have no reward with your
Father which is in heaven.

When therefore thou doest alms, sound not a trumpet 2
before thee, as the hypocrites do in the synagogues and in
the streets, that they may have glory of men. Verily I
say unto you, They have received their reward. But when 3
thou doest alms, let not thy left hand know what thy right
hand doeth: that thine alms may be in secret: and thy 4
Father which seeth in secret shall recompense thee.

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[1] Or, *evil*

[2] Gr. *impress*.

[3] That is, *collectors or renters of Roman taxes*: and so elsewhere.

5 And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their
6 reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in
7 secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that
8 they shall be heard for their much speaking. Be not therefore like unto them: for [1]your Father knoweth what
9 things ye have need of, before ye ask him. After this manner therefore pray ye: Our Father which art in heaven,
10 Hallowed be thy name. Thy kingdom come. Thy will
11 be done, as in heaven, so on earth. Give us this day [2]our
12 daily bread. And forgive us our debts, as we also have
13 forgiven our debtors. And bring us not into temptation,
14 but deliver us from [3]the evil *one*.[4] For if ye forgive men their trespasses, your heavenly Father will also forgive you.
15 But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

16 Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may be seen of men to fast. Verily I say unto you, They
17 have received their reward. But thou, when thou fastest,
18 anoint thy head, and wash thy face; that thou be not seen of men to fast, but of thy Father which is in secret:

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[1] Some ancient authorities read *God your Father.*

[2] Gr. *our bread for the coming day.*

[3] Or, *evil*

[4] Many authorities, some ancient, but with variations, add *For thine is the kingdom, and the power, and the glory, for ever. Amen.*

and thy Father, which seeth in secret, shall recompense thee.

Lay not up for yourselves treasures upon the earth, 19
where moth and rust doth consume, and where thieves
[1]break through and steal: but lay up for yourselves trea- 20
sures in heaven, where neither moth nor rust doth consume, and where thieves do not [1]break through nor steal:
for where thy treasure is, there will thy heart be also. The 21 22
lamp of the body is the eye: if therefore thine eye be
single, thy whole body shall be full of light. But if thine 23
eye be evil, thy whole body shall be full of darkness. If
therefore the light that is in thee be darkness, how great is
the darkness!

No man can serve two masters: for either he will 24
hate the one, and love the other; or else he will hold
to one, and despise the other. Ye cannot serve God and
mammon. Therefore I say unto you, Be not anxious for 25
your life, what ye shall eat, or what ye shall drink; nor
yet for your body, what ye shall put on. Is not the life
more than the food, and the body than the raiment? Be- 26
hold the birds of the heaven, that they sow not, neither
do they reap, nor gather into barns; and your heavenly
Father feedeth them. Are not ye of much more value
than they? And which of you by being anxious can add 27
one cubit unto his [2]stature? And why are ye anxious 28
concerning raiment? Consider the lilies of the field, how
they grow; they toil not, neither do they spin: yet I say 29
unto you, that even Solomon in all his glory was not
arrayed like one of these. But if God doth so clothe the 30

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[1] Gr. *dig through.*

[2] Or, *age*

grass of the field, which to-day is, and to-morrow is cast
into the oven, *shall he* not much more *clothe* you, O ye of
31 little faith? Be not therefore anxious, saying, What shall
we eat? or, What shall we drink? or, Wherewithal shall
32 we be clothed? For after all these things do the Gentiles
seek; for your heavenly Father knoweth that ye have need
33 of all these things. But seek ye first his kingdom, and his
righteousness; and all these things shall be added unto
34 you. Be not therefore anxious for the morrow: for the
morrow will be anxious for itself. Sufficient unto the day
is the evil thereof.

1 2 Judge not, that ye be not judged. For with what
judgement ye judge, ye shall be judged: and with what
3 measure ye mete, it shall be measured unto you. And
why beholdest thou the mote that is in thy brother's eye,
but considerest not the beam that is in thine own eye?
4 Or how wilt thou say to thy brother, Let me cast out the
mote out of thine eye; and lo, the beam is in thine own
5 eye? Thou hypocrite, cast out first the beam out of thine
own eye; and then shalt thou see clearly to cast out the
mote out of thy brother's eye.

6 Give not that which is holy unto the dogs, neither cast
your pearls before the swine, lest haply they trample them
under their feet, and turn and rend you.

S. Luke vi. 27—42.

27 But I say unto you which hear, Love your enemies, do
28 good to them that hate you, bless them that curse you, pray
29 for them that despitefully use you. To him that smiteth
thee on the *one* cheek offer also the other; and from him

that taketh away thy cloke withhold not thy coat also.
Give to every one that asketh thee; and of him that taketh 30
away thy goods ask them not again.

And as ye would that men should do to you, do ye also 31
to them likewise.

And if ye love them that love you, what thank have ye? 32
for even sinners love those that love them. And if ye do 33
good to them that do good to you, what thank have ye?
for even sinners do the same. And if ye lend to them of 34
whom ye hope to receive, what thank have ye? even sinners
lend to sinners, to receive again as much. But love your 35
enemies, and do *them* good, and lend, [1]never despairing;
and your reward shall be great, and ye shall be sons of the
Most High: for he is kind toward the unthankful and evil.
Be ye merciful, even as your Father is merciful. 36

And judge not, and ye shall not be judged: and con- 37
demn not, and ye shall not be condemned: release, and ye
shall be released: give, and it shall be given unto you; 38
good measure, pressed down, shaken together, running over,
shall they give into your bosom. For with what measure ye
mete it shall be measured to you again.

And he spake also a parable unto them, Can the blind 39
guide the blind? shall they not both fall into a pit? The 40
disciple is not above his [2]master: but every one when he is
perfected shall be as his [2]master. And why beholdest thou 41
the mote that is in thy brother's eye, but considerest not
the beam that is in thine own eye? Or how canst thou say 42
to thy brother, Brother, let me cast out the mote that is

[1] Some ancient authorities read *despairing of no man*. [2] Or, *teacher*

in thine eye, when thou thyself beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote that is in thy brother's eye.

4.

Prayer will ever suffice to secure help from God for the due performance of all duties.

S. Matt. vii. 7—11.

7 Ask, and it shall be given you; seek, and ye shall find;
8 knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

9 Or what man is there of you, who, if his son shall ask
10 him for a loaf, will give him a stone; or if he shall ask for
11 a fish, will give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

5.

Summary.

S. Matt. vii. 12.

12 All things therefore whatsoever ye would that men should do unto you, even so do ye also unto them: for this is the law and the prophets.

6.

Caution must be exercised against the enticements of the broad way, against false teachers, against lip service, against building hopes upon any other foundation than the rock of doing Christ's sayings.

S. Matt. vii. 13—29.

13 Enter ye in by the narrow gate: for wide [1]is the gate,

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[1] Some ancient authorities omit *is the gate*.

and broad is the way, that leadeth to destruction, and many
be they that enter in thereby. [1]For narrow is the gate, and 14
straitened the way, that leadeth unto life, and few be they
that find it.

Beware of false prophets, which come to you in sheep's 15
clothing, but inwardly are ravening wolves. By their fruits 16
ye shall know them. Do *men* gather grapes of thorns, or
figs of thistles? Even so every good tree bringeth forth 17
good fruit; but the corrupt tree bringeth forth evil fruit.
A good tree cannot bring forth evil fruit, neither can a 18
corrupt tree bring forth good fruit. Every tree that bring- 19
eth not forth good fruit is hewn down, and cast into the
fire. Therefore by their fruits ye shall know them. 20

Not every one that saith unto me, Lord, Lord, shall 21
enter into the kingdom of heaven; but he that doeth the
will of my Father which is in heaven. Many will say to me 22
in that day, Lord, Lord, did we not prophesy by thy name,
and by thy name cast out [2]devils, and by thy name do
many [3]mighty works? And then will I profess unto them, 23
I never knew you: depart from me, ye that work iniquity.

Every one therefore which heareth these words of mine, 24
and doeth them, shall be likened unto a wise man, which
built his house upon the rock: and the rain descended, and 25
the floods came, and the winds blew, and beat upon that
house; and it fell not: for it was founded upon the rock.
And every one that heareth these words of mine, and doeth 26
them not, shall be likened unto a foolish man, which built

[1] Many ancient authorities read *How narrow is the gate, &c.*

[2] Gr. *demons.*

[3] Gr. *powers.*

27 his house upon the sand: and the rain descended, and the floods came, and the winds blew, and smote upon that house; and it fell: and great was the fall thereof.

28 And it came to pass, when Jesus ended these words, the multitudes were astonished at his teaching:

29 For he taught them as *one* having authority, and not as their scribes.

S. Luke vi. 43—49.

43 For there is no good tree that bringeth forth corrupt fruit; nor again a corrupt tree that bringeth forth good
44 fruit. For each tree is known by its own fruit. For of thorns men do not gather figs, nor of a bramble bush gather
45 they grapes. The good man out of the good treasure of his heart bringeth forth that which is good; and the evil *man* out of the evil *treasure* bringeth forth that which is evil: for out of the abundance of the heart his mouth speaketh.

46 And why call ye me, Lord, Lord, and do not the things which I say?

47 Every one that cometh unto me, and heareth my words,
48 and doeth them, I will shew you to whom he is like: he is like a man building a house, who digged and went deep, and laid a foundation upon the rock: and when a flood arose, the stream brake against that house, and could not shake it: [1]because it had been well builded.

49 But he that heareth, and doeth not, is like a man that built a house upon the earth without a foundation; against which the stream brake, and straightway it fell in; and the ruin of that house was great.

[1] Many ancient authorities read *for it had been founded upon the rock*: as in Matt. vii. 25.

LXXII.

CHRIST ENTERS CAPERNAUM AND HEALS THE CENTURION'S SERVANT.

Time. The Feast of Pentecost in Third Year of Ministry.

S. Matt. viii. 1 and 5—13.

AND when he was come down from the mountain, 1
great multitudes followed him.

And when he was entered into Capernaum, there came 5
unto him a centurion, beseeching him, and saying, 6

Lord, my [1]servant lieth in the house sick of the palsy, grievously tormented.

And he saith unto him, I will come and heal him. 7

And the centurion answered and said, 8

Lord, I am not [2]worthy that thou shouldest come under
my roof: but only say [3]the word, and my [1]servant shall be
healed. For I also am a man [4]under authority, having 9
under myself soldiers: and I say to this one, Go, and he
goeth; and to another, Come, and he cometh; and to my
[5]servant, Do this, and he doeth it.

And when Jesus heard it, he marvelled, and said to 10
them that followed,

Verily I say unto you, [6]I have not found so great faith,
no, not in Israel. And I say unto you, that many shall 11
come from the east and the west, and shall [7]sit down with
Abraham, and Isaac, and Jacob, in the kingdom of heaven:

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[1] Or, *boy*
[2] Gr. *sufficient.*
[3] Gr. *with a word.*
[4] Some ancient authorities insert *set*: as in Luke vii. 8.
[5] Gr. *bondservant.*
[6] Many ancient authorities read *With no man in Israel have I found so great faith.*
[7] Gr. *recline.*

12 but the sons of the kingdom shall be cast forth into the outer darkness: there shall be the weeping and gnashing of teeth.

13 And Jesus said unto the centurion,

Go thy way; as thou hast believed *so* be it done unto thee. And the [1]servant was healed in that hour.

S. Luke vii. 1—10.

1 After he had ended all his sayings in the ears of the people, he entered into Capernaum.

2 And a certain centurion's [2]servant, who was [3]dear unto him, was sick, and at the point of death.

3 And when he heard concerning Jesus, he sent unto him elders of the Jews, asking him that he would come and save
4 his [2]servant. And they, when they came to Jesus, besought him earnestly, saying,

5 He is worthy that thou shouldest do this for him: for he loveth our nation, and himself built us our synagogue.

6 And Jesus went with them.

And when he was now not far from the house, the centurion sent friends to him, saying unto him,

Lord, trouble not thyself: for I am not [4]worthy that thou
7 shouldest come under my roof: wherefore neither thought I myself worthy to come unto thee: but [5]say the word, and
8 my [1]servant shall be healed. For I also am a man set under authority, having under myself soldiers: and I say to this one, Go, and he goeth; and to another, Come, and he cometh; and to my [2]servant, Do this, and he doeth it.

9 And when Jesus heard these things, he marvelled at him, and turned and said unto the multitude that followed

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[1] Or, *boy* [2] Gr. *bondservant.* [3] Or, *precious to him* Or, *honourable with him* [4] Gr. *sufficient.* [5] Gr. *say with a word.*

him, I say unto you, I have not found so great faith, no, not in Israel.

And they that were sent, returning to the house, found 10 the [1]servant whole.

LXXIII.

FIRST MIRACLE OF RAISING THE DEAD.

Time. The next day.

S. Luke vii. 11—17.

And it came to pass [2]soon afterwards, that he went to a 11 city called Nain; and his disciples went with him, and a great multitude.

Now when he drew near to the gate of the city, behold, 12 there was carried out one that was dead, the only son of his mother, and she was a widow: and much people of the city was with her.

And when the Lord saw her, he had compassion on her, 13 and said unto her, Weep not.

And he came nigh and touched the bier: 14
and the bearers stood still. And he said,
Young man, I say unto thee, Arise.
And he that was dead sat up, and began to speak. 15
And he gave him to his mother.
And fear took hold on all: and they glorified God, saying, 16
A great prophet is arisen among us: and, God hath visited his people.

And this report went forth concerning him in the whole 17 of Judæa, and all the region round about.

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[1] Gr. *bondservant.* [2] Many ancient authorities read *on the next day.*

CHAPTER IX.

SUMMER CIRCUIT OF THIRD YEAR OF MINISTRY.

§ LXXIV.——§ LXXVI.

From Christ's Testimony to John's Faithfulness

TO

The End of Third Summer Circuit.

Time. From immediately after the Feast of Pentecost to the autumn of the Third Year of Christ's Ministry.

LXXIV.

CHRIST ANSWERS THE DOUBTS OF JOHN'S DISCIPLES AND TESTIFIES THAT THE FAITH OF JOHN HIMSELF HAD NEVER WAVERED.

Time. Shortly after the Feast of Pentecost in the Third Year of Christ's Ministry.

S. Luke vii. 18—35.

18 And the disciples of John told him of all these things.

19 And John calling unto him [1]two of his disciples sent

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[1] Gr. *certain two.*

them to the Lord, saying, Art thou he that cometh, or look we for another?

20 And when the men were come unto him, they said, John the Baptist hath sent us unto thee, saying, Art thou he that cometh, or look we for another?

21 In that hour he cured many of diseases and [1]plagues and evil spirits; and on many that were blind he bestowed sight.

22 And he answered and said unto them,

Go your way, and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised
up, the poor have [2]good tidings preached to them. And 23
blessed is he, whosoever shall find none occasion of stumbling in me.

24 And when the messengers of John were departed, he began to say unto the multitudes concerning John,

What went ye out into the wilderness to behold? a reed
shaken with the wind? But what went ye out to see? a man 25
clothed in soft raiment? Behold, they which are gorgeously
apparelled, and live delicately, are in kings' courts. But 26
what went ye out to see? a prophet? Yea, I say unto you,
and much more than a prophet. This is he of whom it is 27
written,

Behold, I send my messenger before thy face,
Who shall prepare thy way before thee.

28 I say unto you, Among them that are born of women there is none greater than John: yet he that is [3]but little in the kingdom of God is greater than he.

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[1] Gr. *scourges.* [2] Or, *the gospel* [3] Gr. *lesser.*

29 And all the people when they heard, and the publicans, justified God, [1]being baptized with the baptism of John.
30 But the Pharisees and the lawyers rejected for themselves the counsel of God, [2]being not baptized of him.

31 Whereunto then shall I liken the men of this generation, and to what are they like?

32 They are like unto children that sit in the marketplace, and call one to another; which say, We piped unto you, and ye did not dance; we wailed, and ye did not weep.

33 For John the Baptist is come eating no bread nor drinking wine; and ye say, He hath a [3]devil.

34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a winebibber, a friend of publicans and sinners!

35 And wisdom [4]is justified of all her children.

S. Matt. xi. 2—19.

2 Now when John heard in the prison the works of the
3 Christ, he sent by his disciples, and said unto him,
Art thou he that cometh, or look we for another?

4 And Jesus answered and said unto them,
Go your way and tell John the things which ye do hear
5 and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have [5]good tidings preached to
6 them. And blessed is he, whosoever shall find none occasion of stumbling in me.

7 And as these went their way, Jesus began to say unto the multitudes concerning John,

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[1] Or, *having been*
[2] Or, *not having been*
[3] Gr. *demon.*
[4] Or, *was*
[5] Or, *the gospel*

What went ye out into the wilderness to behold? a reed
shaken with the wind? But what went ye out for to see? a 8
man clothed in soft *raiment*? Behold, they that wear soft
raiment are in kings' houses. [1]But wherefore went ye out? 9
to see a prophet? Yea, I say unto you, and much more
than a prophet. This is he, of whom it is written, 10

> Behold, I send my messenger before thy face,
> Who shall prepare thy way before thee.

Verily I say unto you, Among them that are born of women 11
there hath not arisen a greater than John the Baptist: yet
he that is [2]but little in the kingdom of heaven is greater
than he. And from the days of John the Baptist until now 12
the kingdom of heaven suffereth violence, and men of
violence take it by force. For all the prophets and the law 13
prophesied until John. And if ye are willing to receive [3]*it*, 14
this is Elijah, which is to come. He that hath ears [4]to hear, 15
let him hear.

But whereunto shall I liken this generation? It is like 16
unto children sitting in the marketplaces, which call unto
their fellows, and say, We piped unto you, and ye did not 17
dance; we wailed, and ye did not [5]mourn.

For John came neither eating nor drinking, and they 18
say, He hath a [6]devil.

The Son of man came eating and drinking, and they say, 19
Behold, a gluttonous man, and a winebibber, a friend of
publicans and sinners! And wisdom [7]is justified by her
[8]works.

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[1] Many ancient authorities read *But what went ye out to see? a prophet?*

[2] Gr. *lesser.* [3] Or, him [4] Some ancient authorities omit *to hear.*

[5] Gr. *beat the breast.* [6] Gr. *demon.* [7] Or, *was*

[8] Many ancient authorities read *children*: as in Luke vii. 35.

LXXV.

CHRIST THE DIVINE FORGIVER OF SIN.

Time. Shortly after the Raising of the Widow's Son at Nain.

S. Luke vii. 36—50.

36 And one of the Pharisees desired him that he would eat with him. And he entered into the Pharisee's house, and sat down to meat.

37 And behold, a woman which was in the city, a sinner; and when she knew that he was sitting at meat in the Phari-
38 see's house, she brought [1] an alabaster cruse of ointment, and standing behind at his feet, weeping, she began to wet his feet with her tears, and wiped them with the hair of her head, and [2] kissed his feet, and anointed them with the ointment.

39 Now when the Pharisee which had bidden him saw it, he spake within himself, saying,

This man, if he were [3] a prophet, would have perceived who and what manner of woman this is which toucheth him, that she is a sinner.

40 And Jesus answering said unto him,

Simon, I have somewhat to say unto thee.

And he saith, [4] Master, say on.

41 A certain lender had two debtors: the one owed five
42 hundred [5] pence, and the other fifty. When they had not

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[1] Or, *a flask*

[2] Gr. *kissed much.*

[3] Some ancient authorities read *the prophet.* See John i. 21, 25.

[4] Or, *Teacher*

[5] See marginal note on Matt. xviii. 28.

wherewith to pay, he forgave them both. Which of them therefore will love him most?

Simon answered and said, 43

He, I suppose, to whom he forgave the most.

And he said unto him, Thou hast rightly judged.

And turning to the woman, he said unto Simon, 44

Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath wetted my feet with her tears, and wiped them with her hair.

Thou gavest me no kiss: but she, since the time I came in, hath not ceased to [1]kiss my feet. 45

My head with oil thou didst not anoint: but she hath anointed my feet with ointment. 46

Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little. 47

And he said unto her, 48

Thy sins are forgiven.

And they that sat at meat with him began to say [1]within themselves, 49

Who is this that even forgiveth sins?

And he said unto the woman, 50

Thy faith hath saved thee; go in peace.

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[1] Gr. *kiss much.*

[2] Or, *among*

LXXVI.

COMPLETION OF THE THIRD SUMMER CIRCUIT THROUGH GALILEE.

Time. "During the time which followed,"* i.e. from shortly after the Feast of Pentecost (May) until about the time of the Feast of Tabernacles in the Third Year of Christ's Ministry.

S. Luke viii. 1—3.

1 AND it came to pass soon afterwards, that he went about
through cities and villages, preaching and bringing the
[1]good tidings of the kingdom of God, and with him the
2 twelve, and certain women which had been healed of evil
spirits and infirmities, Mary that was called Magdalene,
3 from whom seven [2]devils had gone out, and Joanna the wife
of Chuza Herod's steward, and Susanna, and many others,
which ministered unto [3]them of their substance.

[1] Or, *gospel*

[2] Gr. *demons*.

[3] Many ancient authorities read *him*.

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* Suggested rendering in *v.* 1, "During the time which followed he kept journeying through, &c." See *Speaker's Commentary*.

CHAPTER X.

THREE DAYS OF SPECIAL TEACHING.

§ LXXVII.——§ CXII.

A period of conflict, teaching, and warning commencing with an attempt to lay hold on Christ and with the Parable of the Sower, and concluded by the first Crossing to "the other side," the Stilling of the Tempest, the Return, Miracles of Healing, and Raising of Jairus' Daughter.

Time. Supposing the Summer Circuit to have been completed at the same time as in the First and Fourth Year of the Ministry, the period now arrived at would be the Day of Atonement and the subsequent Feast of Tabernacles. In each year of the Ministry this season was one of special teaching.

LXXVII.

CHRIST RETURNS TO CAPERNAUM AND HIS FRIENDS THINK HIM BESIDE HIMSELF.

Time. About the time of the Day of Atonement and Feast of Tabernacles in the Third Year of the Ministry.

S. Mark iii. 19, 20, 21.

AND he cometh[1] into a house. And the multitude cometh 19
together again, so that they could not so much as eat bread. 20

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[1] Or, *home*

21 And when his friends heard it, they went out to lay hold on him: for they said, He is beside himself.

LXXVIII.

THE PARABLE OF THE SOWER*.

Time. The first day of special teaching, being the Friday preceding the Crossing to the other side and the Stilling the Tempest.

S. Matt. xiii. 1—9.

1 On that day went Jesus out of the house, and sat by the
2 sea side. And there were gathered unto him great multitudes, so that he entered into a boat, and sat; and all the multitude stood on the beach.

3 And he spake to them many things in parables, saying,

4 Behold, the sower went forth to sow; and as he sowed, some *seeds* fell by the way side, and the birds came and
5 devoured them: and others fell upon the rocky places, where they had not much earth: and straightway they sprang up,
6 because they had no deepness of earth: and when the sun was risen, they were scorched; and because they had no
7 root, they withered away. And others fell upon the thorns;
8 and the thorns grew up, and choked them: and others fell upon the good ground, and yielded fruit, some a hundredfold, some sixty, some thirty.

9 He that hath ears[1], let him hear.

[1] Some ancient authorities add here, and in ver. 43, *to hear*: as in Mark iv. 9; Luke viii. 8.

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* The fact of the Three Days' Teaching commencing with the Parable of the Sower is illustrated by our Lord's words, "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die it beareth much fruit" (S. John xii. 24). And again, "The seed is THE WORD OF GOD" (Luke viii. 11).

S. Mark iv. 1—9.

And again he began to teach by the sea side. 1

And there is gathered unto him a very great multitude, so that he entered into a boat, and sat in the sea; and all the multitude were by the sea on the land.

And he taught them many things in parables, and said 2
unto them in his teaching,

Hearken: Behold, the sower went forth to sow: 3

and it came to pass, as he sowed, some *seed* fell by the 4
way side, and the birds came and devoured it.

And other fell on the rocky *ground*, where it had not 5
much earth; and straightway it sprang up, because it had
no deepness of earth: and when the sun was risen, it was 6
scorched; and because it had no root, it withered away.

And other fell among the thorns, and the thorns grew 7
up, and choked it, and it yielded no fruit.

And others fell into the good ground, and yielded fruit, 8
growing up and increasing; and brought forth, thirtyfold, and sixtyfold, and a hundredfold.

And he said, 9
Who hath ears to hear, let him hear.

S. Luke viii. 4—8.

And when a great multitude came together, and they of 4
every city resorted unto him, he spake by a parable:

The sower went forth to sow his seed: 5

and as he sowed, some fell by the way side; and it was trodden under foot, and the birds of the heaven devoured it.

And other fell on the rock; and as soon as it grew, it 6
withered away, because it had no moisture.

7 And other fell amidst the thorns; and the thorns grew with it, and choked it.

8 And other fell into the good ground, and grew, and brought forth fruit a hundredfold.

As he said these things, he cried,
He that hath ears to hear, let him hear.

LXXIX.

CHRIST EXPLAINS PRIVATELY TO THE DISCIPLES HIS REASON FOR TEACHING IN PARABLES.

Time. The same day.

S. Matt. xiii. 10—17.

10 AND the disciples came, and said unto him,
Why speakest thou unto them in parables?
11 And he answered and said unto them,
Unto you it is given to know the mysteries of the
12 kingdom of heaven, but to them it is not given. For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be
13 taken away even that which he hath. Therefore speak I to them in parables; because seeing they see not, and hearing
14 they hear not, neither do they understand. And unto them is fulfilled the prophecy of Isaiah, which saith,

By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
15 For this people's heart is waxed gross,
And their ears are dull of hearing,

And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them.

But blessed are your eyes, for they see; and your ears, 16
for they hear. For verily I say unto you, that many 17
prophets and righteous men desired to see the things which
ye see, and saw them not; and to hear the things which ye
hear, and heard them not.

S. Mark iv. 10—12.

And when he was alone, they that were about him with 10
the twelve asked of him the parables.

And he said unto them, 11

Unto you is given the mystery of the kingdom of God:
but unto them that are without, all things are done in
parables: that seeing they may see, and not perceive; and 12
hearing they may hear, and not understand; lest haply they
should turn again, and it should be forgiven them.

S. Luke viii. 9, 10.

And his disciples asked him what this parable might be. 9

And he said, 10

Unto you it is given to know the mysteries of the kingdom of God: but to the rest in parables; that seeing they may not see, and hearing they may not understand.

LXXX.

PARABLE OF THE SOWER PRIVATELY EXPLAINED TO THE DISCIPLES.

Time. The same day.

S. Matt. xiii. 18—23.

18 HEAR then ye the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth it not, *then* cometh the evil *one*, and snatcheth away that which hath been sown in his heart.

This is he that was sown by the way side.

20 And he that was sown upon the rocky places, this is he that heareth the word, and straightway with joy receiveth it;
21 yet hath he not root in himself, but endureth for a while; and when tribulation or persecution ariseth because of the word, straightway he stumbleth.

22 And he that was sown among the thorns, this is he that heareth the word; and the care of the [1]world, and the deceitfulness of riches, choke the word, and he becometh unfruitful.

23 And he that was sown upon the good ground, this is he that heareth the word, and understandeth it; who verily beareth fruit, and bringeth forth, some a hundredfold, some sixty, some thirty.

S. Mark iv. 13—20.

13 And he saith unto them,

Know ye not this parable? and how shall ye know all the parables?

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[1] Or, *age*

The sower soweth the word. 14

And these are they by the way side, where the word is 15
sown; and when they have heard, straightway cometh Satan,
and taketh away the word which hath been sown in them.

And these in like manner are they that are sown upon 16
the rocky *places*, who, when they have heard the word,
straightway receive it with joy; and they have no root in 17
themselves, but endure for a while; then, when tribulation
or persecution ariseth because of the word, straightway they
stumble.

And others are they that are sown among the thorns; 18
these are they that have heard the word, and the cares of 19
the [1]world, and the deceitfulness of riches, and the lusts of
other things entering in, choke the word, and it becometh
unfruitful.

And those are they that were sown upon the good 20
ground; such as hear the word, and accept it, and bear
fruit, thirtyfold, and sixtyfold, and a hundredfold.

S. Luke viii. 11—15.

Now the parable is this: 11

The seed is the word of God.

And those by the way side are they that have heard; 12
then cometh the devil, and taketh away the word from their
heart, that they may not believe and be saved.

And those on the rock *are* they which, when they have 13
heard, receive the word with joy; and these have no root,
which for a while believe, and in time of temptation fall
away.

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[1] Or, *age*

14 And that which fell among the thorns, these are they that have heard, and as they go on their way they are choked with cares and riches and pleasures of *this* life, and bring no fruit to perfection.

15 And that in the good ground, these are such as in an honest and good heart, having heard the word, hold it fast, and bring forth fruit with patience.

LXXXI.

THE PARABLE OF THE LAMP UNDER A BUSHEL.

Time. The same day. Whilst the Disciples were still with Him in the house.

S. Mark iv. 21—25.

21 And he said unto them,

Is the lamp brought to be put under the bushel, or under the bed, *and* not to be put on the stand?

22 For there is nothing hid, save that it should be manifested; neither was *anything* made secret, but that it should come to light.

23 If any man hath ears to hear, let him hear.

24 And he said unto them,

Take heed what ye hear: with what measure ye mete it
shall be measured unto you: and more shall be given unto
25 you. For he that hath, to him shall be given: and he that
hath not, from him shall be taken away even that which he
hath.

S. Luke viii. 16—18.

And no man, when he hath lighted a lamp, covereth it 16
with a vessel, or putteth it under a bed; but putteth it on a
stand, that they which enter in may see the light. For 17
nothing is hid, that shall not be made manifest; nor *anything*
secret, that shall not be known and come to light.

Take heed therefore how ye hear: for whosoever hath, 18
to him shall be given; and whosoever hath not, from him
shall be taken away even that which he [1]thinketh he hath.

LXXXII.

THE PARABLE OF THE SEED GROWING SECRETLY.

Time. The same day. Whilst the Disciples were still with Christ in the house.

S. Mark iv. 26—29.

And he said, 26

So is the kingdom of God, as if a man should cast seed
upon the earth; and should sleep and rise night and day, 27
and the seed should spring up and grow, he knoweth not
how.

The earth [2]beareth fruit of herself; first the blade, then 28
the ear, then the full corn in the ear. But when the fruit 29
[3]is ripe, straightway he [4]putteth forth the sickle, because the
harvest is come.

[1] Or, *seemeth to have*

[2] Or, *yieldeth*

[3] Or, *alloweth*

[4] Or, *sendeth forth*

LXXXIII.

HIS MOTHER AND BRETHREN SEEK CHRIST.

Time. The same day. Whilst Christ was still with the Disciples in the house, "a multitude also sitting about Him." N.B. It is at this point (Luke viii. 21) that a section of S. Luke's Gospel has been displaced and postponed.

S. Mark iii. 31—35.

31 And there come his mother and his brethren; and, standing without, they sent unto him, calling him.

32 And a multitude was sitting about him; and they say unto him,

Behold, thy mother and thy brethren without seek for thee.

33 And he answereth them, and saith,

Who is my mother and my brethren?

34 And looking round on them which sat round about him, he saith,

35 Behold, my mother and my brethren! For whosoever shall do the will of God, the same is my brother, and sister, and mother.

S. Luke viii. 19—21.

19 And there came to him his mother and brethren, and they could not come at him for the crowd.

20 And it was told him, Thy mother and thy brethren stand without, desiring to see thee.

21 But he answered and said unto them,

My mother and my brethren are these which hear the word of God, and do it.

S. Matt. xii. 46—50.

While he was yet speaking to the multitudes, behold, his mother and his brethren stood without, seeking to speak to him. 46

[1] And one said unto him, 47

Behold, thy mother and thy brethren stand without, seeking to speak to thee.

But he answered and said unto him that told him, 48

Who is my mother? and who are my brethren?

And he stretched forth his hand towards his disciples, and said, 49

Behold, my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother. 50

LXXXIV.

PHARISEES AND SCRIBES FROM JERUSALEM ACCUSE CHRIST OF CASTING OUT DEVILS BY BEELZEBUB.

Time. "The same day*."

S. Matt. xii. 22—37.

Then was brought unto him [2]one possessed with a devil, blind and dumb: and he healed him, insomuch that the dumb man spake and saw. 22

And all the multitudes were amazed, and said, 23

Is this the son of David?

[1] Some ancient authorities omit ver. 47.

[2] Or, *a demoniac*

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* See Matt. xiii. 1: compared with xii. 50.

24 But when the Pharisees heard it, they said,

This man doth not cast out [1]devils, but [2]by Beelzebub the prince of the [1]devils.

25 And knowing their thoughts he said unto them,

Every kingdom divided against itself is brought to desolation; and every city or house divided against itself
26 shall not stand: and if Satan casteth out Satan, he is divided against himself; how then shall his kingdom stand?

27 And if I [2]by Beelzebub cast out [1]devils, [2]by whom do your sons cast them out? therefore shall they be your judges.

28 But if I [2]by the Spirit of God cast out [1]devils, then is the kingdom of God come upon you.

29 Or how can one enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*? and then he will spoil his house.

30 He that is not with me is against me; and he that gathereth not with me scattereth.

31 Therefore I say unto you,

Every sin and blasphemy shall be forgiven [3]unto men; but the blasphemy against the Spirit shall not be forgiven.

32 And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this [4]world, nor in that which is to come.

33 Either make the tree good, and its fruit good; or make the tree corrupt, and its fruit corrupt: for the tree is known by its fruit.

34 Ye offspring of vipers, how can ye, being evil, speak

---

[1] Gr. *demons*.

[2] Or, *in*

[3] Some ancient authorities read *unto you men*.

[4] Or, *age*

good things? for out of the abundance of the heart the
mouth speaketh. The good man out of his good treasure 35
bringeth forth good things: and the evil man out of his evil
treasure bringeth forth evil things.

And I say unto you, that every idle word that men shall 36
speak, they shall give account thereof in the day of judgement. For by thy words thou shalt be justified, and by thy 37
words thou shalt be condemned.

S. Luke xi. 14—23.

And he was casting out a [1]devil *which was* dumb. 14

And it came to pass, when the [1]devil was gone out, the dumb man spake; and the multitudes marvelled.

But some of them said, [2]By Beelzebub the prince of 15
the [3]devils casteth he out [3]devils.

And others, tempting *him*, sought of him a sign from 16
heaven.

But he, knowing their thoughts, said unto them, 17

Every kingdom divided against itself is brought to
desolation; [4]and a house *divided* against a house falleth.
And if Satan also is divided against himself, how shall his 18
kingdom stand? because ye say that I cast out [3]devils [5]by
Beelzebub. And if I [5]by Beelzebub cast out [3]devils, by 19
whom do your sons cast them out? therefore shall they be
your judges.

But if I by the finger of God cast out [3]devils, then 20
is the kingdom of God come upon you. When the strong 21
man fully armed guardeth his own court, his goods are in
peace: but when a stronger than he shall come upon him, 22

---

[1] Gr. *demon.*
[2] Or, *In*
[3] Gr. *demons.*
[4] Or, *and house falleth upon house*
[5] Or, *in*

and overcome him, he taketh from him his whole armour wherein he trusted, and divideth his spoils.

23 He that is not with me is against me; and he that gathereth not with me scattereth.

S. Mark iii. 22—30.

22 And the scribes which came down from Jerusalem said,

He hath Beelzebub, and, [1] By the prince of the [2] devils casteth he out the [2] devils.

23 And he called them unto him, and said unto them in parables,

24 How can Satan cast out Satan? And if a kingdom be
25 divided against itself, that kingdom cannot stand. And if
a house be divided against itself, that house will not be able
26 to stand. And if Satan hath risen up against himself, and
is divided, he cannot stand, but hath an end.

27 But no one can enter into the house of the strong *man*, and spoil his goods, except he first bind the strong *man*; and then he will spoil his house.

28 Verily I say unto you,

All their sins shall be forgiven unto the sons of men,
and their blasphemies wherewithsoever they shall blaspheme:
29 but whosoever shall blaspheme against the Holy Spirit hath
30 never forgiveness, but is guilty of an eternal sin: because
they said, He hath an unclean spirit.

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[1] Or, *In*

[2] Gr. *demons*.

LXXXV.

AN EVIL SPIRIT MAY BE INEFFECTUALLY CAST OUT.

Time. The same day.

S. Matt. xii. 43—45.

BUT the unclean spirit, when [1]he is gone out of the man, 43
passeth through waterless places, seeking rest, and findeth it
not. Then [1]he saith, 44

I will return into my house whence I came out;

and when [1]he is come, [1]he findeth it empty, swept, and garnished.

Then goeth [1]he, and taketh with [2]himself seven other 45
spirits more evil than [2]himself, and they enter in and dwell there: and the last state of that man becometh worse than the first.

Even so shall it be also unto this evil generation.

S. Luke xi. 24—26.

The unclean spirit when [1]he is gone out of the man, 24
passeth through waterless places, seeking rest; and finding none, [1]he saith,

I will turn back unto my house whence I came out.

And when [1]he is come, [1]he findeth it swept and 25
garnished.

Then goeth [1]he, and taketh *to him* seven other spirits 26
more evil than [2]himself; and they enter in and dwell there: and the last state of that man becometh worse than the first.

[1] Or, *it*

[2] Or, *itself*

LXXXVI.

A WOMAN OF THE COMPANY BEARS TESTIMONY TO CHRIST.

Time. "As he said these things."

S. Luke xi. 27, 28.

27 And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him,

Blessed is the womb that bare thee, and the breasts which thou didst suck.

28 But he said,

Yea rather, blessed are they that hear the word of God, and keep it.

LXXXVII.

THE DEMAND FOR A SIGN.

Time. The same day.

S. Luke xi. 29—32.

29 And when the multitudes were gathering together unto him, he began to say,

This generation is an evil generation: it seeketh after a sign; and there shall no sign be given to it but the sign of Jonah.

30 For even as Jonah became a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgement with the men of this generation, and shall condemn them:

for she came from the ends of the earth to hear the wisdom of Solomon ; and behold, [1]a greater than Solomon is here.

The men of Nineveh shall stand up in the judgement 32
with this generation, and shall condemn it : for they repented at the preaching of Jonah ; and behold, [1]a greater than Jonah is here.

S. Matt. xii. 38—42.

Then certain of the scribes and Pharisees answered him, 38
saying,

[2]Master, we would see a sign from thee.

But he answered and said unto them, 39

An evil and adulterous generation seeketh after a sign ;
and there shall no sign be given to it but the sign of Jonah
the prophet : for as Jonah was three days and three nights 40
in the belly of the [3]whale ; so shall the Son of man be three days and three nights in the heart of the earth.

The men of Nineveh shall stand up in the judgement 41
with this generation, and shall condemn it : for they repented at the preaching of Jonah ; and behold, [1]a greater than Jonah is here.

The queen of the south shall rise up in the judgement 42
with this generation, and shall condemn it : for she came from the ends of the earth to hear the wisdom of Solomon ; and behold, [1]a greater than Solomon is here.

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[1] Gr. *more than.*
[2] Or, *Teacher.*
[3] Gr. *seamonster.*

LXXXVIII.

APPLICATION OF THE PARABLE OF A LAMP UNDER A BUSHEL*.

Time. The same day.

S. Luke xi. 33—36.

33 No man, when he hath lighted a lamp, putteth it in a cellar, neither under the bushel, but on the stand, that they which enter in may see the light.

34 The lamp of thy body is thine eye: when thine eye is single, thy whole body also is full of light; but when it is evil, thy body also is full of darkness.

35 Look therefore whether the light that is in thee be not darkness.

36 If therefore thy whole body be full of light, having no part dark, it shall be wholly full of light, as when the lamp with its bright shining doth give thee light.

LXXXIX.

CHRIST IN THE HOUSE OF A PHARISEE.

Time. The same day.

S. Luke xi. 37—41.

37 Now as he spake, a Pharisee asketh him to [1]dine with him:

and he went in, and sat down to meat.

[1] Gr. *breakfast.*

---

* Christ applies the Parable spoken just before to show that it was only their own impaired spiritual vision which prevented the people recognizing Him in His true character, in which He was really placed before them as plainly as a lamp on a stand.

And when the Pharisee saw it, he marvelled that he had 38
not first washed before [1]dinner.

And the Lord said unto him, 39

Now do ye Pharisees cleanse the outside of the cup and of the platter; but your inward part is full of extortion and wickedness.

Ye foolish ones, did not he that made the outside make 40
the inside also?

Howbeit give for alms those things which [2]are within; 41
and behold, all things are clean unto you.

XC.

CHRIST DENOUNCES THE OVER-SCRUPULOUSNESS OF THE PHARISEES.

Time. The same day.

S. Luke xi. 42—44.

BUT woe unto you Pharisees! for ye tithe mint and rue 42
and every herb, and pass over judgement and the love of God: but these ought ye to have done, and not to leave the other undone.

Woe unto you Pharisees! for ye love the chief seats in 43
the synagogues, and the salutations in the marketplaces.

Woe unto you! for ye are as the tombs which appear 44
not, and the men that walk over *them* know it not.

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[1] Gr. *breakfast.*

[2] Or, *ye can*

XCI.

CHRIST DENOUNCES THE LAWYERS.

Time. The same day.

S. Luke xi. 45—52.

45 AND one of the lawyers answering saith unto him, [1]Master, in saying this thou reproachest us also.

46 And he said,

Woe unto you lawyers also! for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers.

47 Woe unto you! for ye build the tombs of the prophets,
48 and your fathers killed them. So ye are witnesses and consent unto the works of your fathers: for they killed them, and ye build *their tombs.*

49 Therefore also said the wisdom of God,

I will send unto them prophets and apostles; and *some*
50 of them they shall kill and persecute; that the blood of all the prophets, which was shed from the foundation of the
51 world, may be required of this generation; from the blood of Abel unto the blood of Zachariah, who perished between the altar and the [2]sanctuary: yea, I say unto you, it shall be required of this generation.

52 Woe unto you lawyers! for ye took away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.

[1] Or, *Teacher*

[2] Gr. *house.*

XCII.

THE PHARISEES PLOT AGAINST CHRIST.

Time. The same day.

S. Luke xi. 53, 54.

AND when he was come out from thence, the scribes and 53
the Pharisees began to [1]press upon *him* vehemently, and to
provoke him to speak of [2]many things; laying wait for 54
him, to catch something out of his mouth.

XCIII.

CHRIST WARNS AND ENCOURAGES HIS DISCIPLES.

Time. The same day.

S. Luke xii. 1—12.

IN the mean time, when [3]the many thousands of the 1
multitude were gathered together, insomuch that they trode
one upon another, he began to [4]say unto his disciples first
of all,

Beware ye of the leaven of the Pharisees, which is
hypocrisy. But there is nothing covered up, that shall not 2
be revealed: and hid, that shall not be known. Wherefore 3
whatsoever ye have said in the darkness shall be heard in the
light; and what ye have spoken in the ear in the inner
chambers shall be proclaimed upon the housetops.

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[1] Or, *et themselves vehemently against* him

[2] Or, *more*

[3] Gr. *the myriads of.*

[4] Or, *say unto his disciples, First of all beware ye*

4 And I say unto you my friends,

Be not afraid of them which kill the body, and after that have no more that they can do.

5 But I will warn you whom ye shall fear:

Fear him, which after he hath killed hath [1]power to cast into [2]hell; yea, I say unto you, Fear him.

6 Are not five sparrows sold for two farthings? and not
7 one of them is forgotten in the sight of God. But the very
hairs of your head are all numbered. Fear not: ye are of
more value than many sparrows.

8 And I say unto you, Every one who shall confess [3]me
before men, [4]him shall the Son of man also confess before the
9 angels of God: but he that denieth me in the presence of
men shall be denied in the presence of the angels of God.

10 And every one who shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Spirit it shall not be forgiven.

11 And when they bring you before the synagogues, and the
rulers, and the authorities, be not anxious how or what ye
12 shall answer, or what ye shall say: for the Holy Spirit shall
teach you in that very hour what ye ought to say.

XCIV.

CHRIST CONTINUES HIS ADDRESS TO THE DISCIPLES AND MULTITUDE.

Time. The same day.

S. Luke xii. 13—21.

13 And one out of the multitude said unto him,

[5]Master, bid my brother divide the inheritance with me.

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[1] Or, *authority*
[2] Gr. *Gehenna.*
[3] Gr. *in me.*
[4] Gr. *in him.*
[5] Or, *Teacher*

But he said unto him, 14

Man, who made me a judge or a divider over you?

And he said unto them, 15

Take heed, and keep yourselves from all covetousness: [1]for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, 16

The ground of a certain rich man brought forth plentifully: and he reasoned within himself, saying, 17

What shall I do, because I have not where to bestow my fruits?

And he said, 18

This will I do: I will pull down my barns, and build greater; and there will I bestow all my corn and my goods.
And I will say to my [2]soul, [2]Soul, thou hast much goods 19
laid up for many years; take thine ease, eat, drink, be merry.

But God said unto him, 20

Thou foolish one, this night [3]is thy [2]soul required of thee; and the things which thou hast prepared, whose shall they be?

So is he that layeth up treasure for himself, and is not 21
rich toward God.

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[1] Gr. *for not in a man's abundance consisteth his life, from the things which he possesseth.*

[2] Or, *life*

[3] Gr. *they require thy soul.*

XCV.

CHRIST WARNS HIS DISCIPLES AGAINST OVER-CAREFULNESS.

Time. The same day.

S. Luke xii. 22—31.

22 And he said unto his disciples,

Therefore I say unto you, Be not anxious for *your* [1]life, what ye shall eat; nor yet for your body, what ye shall put
23 on. For the [1]life is more than the food, and the body than the raiment.

24 Consider the ravens, that they sow not, neither reap; which have no store-chamber nor barn; and God feedeth them: of how much more value are ye than the birds!

25 And which of you by being anxious can add a cubit unto his [2]stature?

26 If then ye are not able to do even that which is least, why are ye anxious concerning the rest?

27 Consider the lilies, how they grow: they toil not, neither do they spin; yet I say unto you, Even Solomon in all his
28 glory was not arrayed like one of these. But if God doth so clothe the grass in the field, which to-day is, and to-morrow is cast into the oven; how much more *shall he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, and what ye shall
30 drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: but your Father knoweth that ye have need of these things.

---

[1] Or, *soul*

[2] Or, *age*

Howbeit seek ye [1]his kingdom, and these things shall 31
be added unto you.

XCVI.

CHRIST BEGINS TO SPEAK TO HIS DISCIPLES OF HIS DEPARTURE AND RETURN.

Time. The same day.

S. Luke xii. 32—40.

Fear not, little flock; for it is your Father's good 32
pleasure to give you the kingdom.

Sell that ye have, and give alms; make for yourselves 33
purses which wax not old, a treasure in the heavens that
faileth not, where no thief draweth near, neither moth
destroyeth. For where your treasure is, there will your heart 34
be also.

Let your loins be girded about, and your lamps burn- 35
ing; and be ye yourselves like unto men looking for their 36
lord, when he shall return from the marriage feast; that,
when he cometh and knocketh, they may straightway open
unto him. Blessed are those [2]servants, whom the lord when 37
he cometh shall find watching: verily I say unto you, that
he shall gird himself, and make them sit down to meat, and
shall come and serve them.

And if he shall come in the second watch, and if in the 38
third, and find *them* so, blessed are those *servants*.

[3]But know this, that if the master of the house had known 39

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[1] Many ancient authorities read *the kingdom of God.*

[2] Gr. *bondservants.*

[3] Or, *But this ye know*

in what hour the thief was coming, he would have watched,
40 and not have left his house to be [1]broken through. Be ye also ready: for in an hour that ye think not the Son of man cometh.

XCVII.

THE DUTY AND RESPONSIBILITY OF THOSE LEFT IN CHARGE IN CHRIST'S ABSENCE.

Time. The same day.

S. Luke xii. 41—48.

41 AND Peter said,

Lord, speakest thou this parable unto us, or even unto all?

42 And the Lord said,

Who then is [2]the faithful and wise steward, whom his lord shall set over his household, to give them their portion of food in due season?

43 Blessed is that [3]servant, whom his lord when he cometh
44 shall find so doing. Of a truth I say unto you, that he will set him over all that he hath.

45 But if that [3]servant shall say in his heart, My lord delayeth his coming; and shall begin to beat the menservants and the maidservants, and to eat and drink, and to
46 be drunken; the lord of that [3]servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall [4]cut him asunder, and appoint his portion with the unfaithful.

47 And that [3]servant, which knew his lord's will, and made

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[1] Gr. *digged through.*

[2] Or, *the faithful steward, the wise* man *whom &c.*

[3] Gr. *bondservant.*

[4] Or, *severely scourge him*

not ready, nor did according to his will, shall be beaten
with many *stripes*; but he that knew not, and did things 48
worthy of stripes, shall be beaten with few *stripes*. And to
whomsoever much is given, of him shall much be required:
and to whom they commit much, of him will they ask the
more.

XCVIII.

CHRIST'S OWN SUFFERINGS WILL BE THE FIRST RESULT OF THE DIVISIONS CAUSED BY HIS COMING UPON EARTH.

Time. The same day.

S. Luke xii. 49—53.

I CAME to cast fire upon the earth; and what will I, if it 49
is already kindled?

But I have a baptism to be baptized with; and how am 50
I straitened till it be accomplished!

Think ye that I am come to give peace in the earth? I 51
tell you, Nay; but rather division: for there shall be from 52
henceforth five in one house divided, three against two, and
two against three. They shall be divided, father against son, 53
and son against father; mother against daughter, and
daughter against her mother; mother in law against her
daughter in law, and daughter in law against her mother in
law.

XCIX.

CHRIST REMONSTRATES WITH THE PEOPLE AGAINST THEIR NEGLECT OF OBVIOUS WARNINGS.

Time. The same day.

S. Luke xii. 54—59.

54 AND he said to the multitudes also,

When ye see a cloud rising in the west, straightway ye say, There cometh a shower; and so it cometh to pass.
55 And when *ye see* a south wind blowing, ye say, There will be a [1]scorching heat; and it cometh to pass.

56 Ye hypocrites, ye know how to [2]interpret the face of the earth and the heaven; but how is it that ye know not how to [2]interpret this time?

57 And why even of yourselves judge ye not what is right?
58 For as thou art going with thine adversary before the magistrate, on the way give diligence to be quit of him; lest haply he hale thee unto the judge, and the judge shall deliver thee to the [3]officer, and the [3]officer shall cast thee
59 into prison. I say unto thee, Thou shalt by no means come out thence, till thou have paid the very last mite.

---

[1] Or, *hot wind* [2] Gr. *prove.* [3] Gr. *exactor.*

C.

CHRIST WARNS THE PEOPLE OF THE RESULT OF THEIR IMPENITENCE, AND ENFORCES HIS WARNING BY THE PARABLE OF THE BARREN FIG TREE.

Time. The same day.

S. Luke xiii. 1—9.

Now there were some present at that very season which 1
told him of the Galilæans, whose blood Pilate had mingled
with their sacrifices.

And he answered and said unto them, 2

Think ye that these Galilæans were sinners above all the
Galilæans, because they have suffered these things? I tell 3
you, Nay: but, except ye repent, ye shall all in like manner
perish.

Or those eighteen, upon whom the tower in Siloam fell, 4
and killed them, think ye that they were [1]offenders above
all the men that dwell in Jerusalem?

I tell you, Nay: but, except ye repent, ye shall all like- 5
wise perish.

And he spake this parable; 6

A certain man had a fig tree planted in his vineyard; and he came seeking fruit thereon, and found none.

And he said unto the vinedresser, 7

Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why doth it also cumber the ground?

---

[1] Gr. *debtors.*

8 And he answering saith unto him,

Lord, let it alone this year also, till I shall dig about it,
9 and dung it: and if it bear fruit thenceforth, *well;* but if not,
thou shalt cut it down.

CI.

CHRIST HEALS A WOMAN ON THE SABBATH DAY.

Time. On the Sabbath Day preceding the Crossing of the Sea and the Stilling of the Tempest.

S. Luke xiii. 10—16.

10 And he was teaching in one of the synagogues on the sabbath day.

11 And behold, a woman which had a spirit of infirmity eighteen years; and she was bowed together, and could in no wise lift herself up.

12 And when Jesus saw her, he called her, and said to her, Woman, thou art loosed from thine infirmity.

13 And he laid his hands upon her: and immediately she was made straight, and glorified God.

14 And the ruler of the synagogue, being moved with indignation because Jesus had healed on the sabbath, answered and said to the multitude,

There are six days in which men ought to work: in them therefore come and be healed, and not on the day of the sabbath.

15 But the Lord answered him, and said,

Ye hypocrites, doth not each one of you on the sabbath loose his ox or his ass from the [1]stall, and lead him away to watering? 16 And ought not this woman, being a daughter of Abraham, whom Satan had bound, lo, *these* eighteen years, to have been loosed from this bond on the day of the sabbath?

CII.

THE EFFECT OF THE MIRACLE.

S. Luke xiii. 17.

17 AND as he said these things, all his adversaries were put to shame: and all the multitude rejoiced for all the glorious things that were done by him.

CIII.

CHRIST EXPLAINS HIS MIRACLE BY THE PARABLE OF THE MUSTARD SEED.

S. Luke xiii. 18, 19.

18 HE said therefore,

Unto what is the kingdom of God like? and whereunto shall I liken it?

19 It is like unto a grain of mustard seed, which a man took, and cast into his own garden; and it grew, and became a tree; and the birds of the heaven lodged in the branches thereof.

---

[1] Gr. *manger*.

S. Matt. xiii. 31, 32.

31 Another parable set he before them, saying,
The kingdom of heaven is like unto a grain of mustard
32 seed, which a man took, and sowed in his field: which indeed is less than all seeds; but when it is grown, it is greater than the herbs, and becometh a tree, so that the birds of the heaven come and lodge in the branches thereof.

S. Mark iv. 30—32.

30 And he said, How shall we liken the kingdom of God? or in what parable shall we set it forth?
31 [1]It is like a grain of mustard seed, which, when it is sown upon the earth, though it be less than all the seeds that are
32 upon the earth, yet when it is sown, groweth up, and becometh greater than all the herbs, and putteth out great branches; so that the birds of the heaven can lodge under the shadow thereof.

CIV.

CHRIST FURTHER EXPLAINS THE MIRACLE BY THE PARABLE OF THE LEAVEN.

S. Luke xiii. 20, 21.

20 AND again he said,
21 Whereunto shall I liken the kingdom of God? It is like unto leaven, which a woman took and hid in three [2]measures of meal, till it was all leavened.

---

[1] Gr. *As unto.*

[2] See marginal note on Matt. xiii. 33.

S. Matt. xiii. 33.

Another parable spake he unto them; 33

The kingdom of heaven is like unto leaven, which a woman took, and hid in three [1]measures of meal, till it was all leavened.

CV.

THE PARABLE OF THE TARES.

(Spoken to the people.)

Time. The same Sabbath.

S. Matt. xiii. 24—30.

Another parable set he before them, saying, 24

The kingdom of heaven is likened unto a man that
sowed good seed in his field: but while men slept, his 25
enemy came and sowed [2]tares also among the wheat, and
went away.

But when the blade sprang up, and brought forth fruit, 26 then appeared the tares also.

And the [3]servants of the householder came and said 27 unto him,

Sir, didst thou not sow good seed in thy field? whence then hath it tares?

And he said unto them, 28

[4]An enemy hath done this.

And the [3]servants say unto him,

Wilt thou then that we go and gather them up?

---

[1] The word in the Greek denotes the Hebrew seah, a measure containing nearly a peck and a half.

[2] Or, *darnel*

[3] Gr. *bondservants.*

[4] Gr. *A man* that is *an enemy.*

29 But he saith,

Nay; lest haply while ye gather up the tares, ye root up
30 the wheat with them. Let both grow together until the harvest: and in the time of the harvest I will say to the reapers, Gather up first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

CVI.

PARABLES SPOKEN PUBLICLY WERE PRIVATELY EXPOUNDED TO THE DISCIPLES*.

S. Matt. xiii. 34, 35.

34 All these things spake Jesus in parables unto the multitudes;

and without a parable spake he nothing unto them:
35 that it might be fulfilled which was spoken [1]by the prophet, saying,

I will open my mouth in parables;
I will utter things hidden from the foundation [2]of the world.

S. Mark iv. 33, 34.

33 And with many such parables spake he the word unto them, as they were able to hear it:

34 and without a parable spake he not unto them:

but privately to his own disciples he expounded all things.

[1] Or, *through*

[2] Many ancient authorities omit *of the world*.

---

* The Parables of the Mustard Seed and the Leaven are both given by S. Matt. as parables spoken in public. S. Mark omits the latter parable altogether. S. Luke alone tells us the occasion on which they were both spoken (see pp. 147, 148).

CVII.

EXPLANATION OF THE PARABLE OF THE TARES.

Time. The same Sabbath.

S. Matt. xiii. 36—43.

THEN he left the multitudes, and went into the house: 36
and his disciples came unto him, saying,
Explain unto us the parable of the tares of the field.
And he answered and said, 37
He that soweth the good seed is the Son of man;
and the field is the world; 38
and the good seed, these are the sons of the kingdom;
and the tares are the sons of the evil *one*;
and the enemy that sowed them is the devil: 39
and the harvest is [1]the end of the world;
and the reapers are angels.

As therefore the tares are gathered up and burned with 40
fire; so shall it be in [1]the end of the world. The Son of 41
man shall send forth his angels, and they shall gather out of
his kingdom all things that cause stumbling, and them that
do iniquity, and shall cast them into the furnace of fire: 42
there shall be the weeping and gnashing of teeth. Then 43
shall the righteous shine forth as the sun in the kingdom
of their Father.

He that hath ears, let him hear.

---

[1] Or, *the consummation of the age*

CVIII.

PARABLES OF THE KINGDOM SPOKEN PRIVATELY TO THE DISCIPLES.

Time. The same Sabbath and shortly before the Crossing to the other side and the Stilling the Tempest.

S. Matt. xiii. 44—53.

44 The kingdom of heaven is like unto a treasure hidden in
the field; which a man found, and hid; and [1]in his joy he
goeth and selleth all that he hath, and buyeth that field.

45 Again, the kingdom of heaven is like unto a man that is a
46 merchant seeking goodly pearls: and having found one pearl
of great price, he went and sold all that he had, and bought it.

Again, the kingdom of heaven is like unto a [2]net, that
47 was cast into the sea, and gathered of every kind: which,
48 when it was filled, they drew up on the beach; and they
sat down, and gathered the good into vessels, but the bad
they cast away.

So shall it be in [3]the end of the world: the angels shall
49 come forth, and sever the wicked from among the righteous,
and shall cast them into the furnace of fire: there shall be
50 the weeping and gnashing of teeth.

Have ye understood all these things?

51 They say unto him, Yea.

52 And he said unto them, Therefore every scribe who hath been made a disciple to the kingdom of heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.

53 And it came to pass, when Jesus had finished these parables, he departed thence.

---

[1] Or, *for joy thereof*

[2] Gr. *drag-net*

[3] Or, *the consummation of the age*

CIX.

CHRIST CROSSES TO "THE OTHER SIDE" AND RISES FROM SLEEP TO STILL THE TEMPEST.

Time. The evening of the same Sabbath. N.B. It is at this point (Luke viii. 22) that we take up the thread of S. Luke's narrative and connect it with the end of the "displaced section."

S. Matt. viii. 18: 23—27.

Now when Jesus saw great multitudes about him, he gave commandment to depart unto the other side. 18

* * * *

And when he was entered into a boat, his disciples followed him. 23

And behold, there arose a great tempest in the sea, insomuch that the boat was covered with the waves: 24
but he was asleep.
And they came to him, and awoke him, saying, 25
Save, Lord; we perish.
And he saith unto them, 26
Why are ye fearful, O ye of little faith?
Then he arose, and rebuked the winds and the sea;
and there was a great calm.
And the men marvelled, saying, 27
What manner of man is this, that even the winds and the sea obey him?

S. Mark iv. 35—41.

And on that day, when even was come, he saith unto them, 35
Let us go over unto the other side.

36 And leaving the multitude, they take him with them, even as he was, in the boat.

And other boats were with him.

37 And there ariseth a great storm of wind, and the waves beat into the boat, insomuch that the boat was now filling.

38 And he himself was in the stern, asleep on the cushion:

and they awake him, and say unto him,

[1] Master, carest thou not that we perish?

39 And he awoke, and rebuked the wind, and said unto the sea,

Peace, be still.

And the wind ceased, and there was a great calm.

40 And he said unto them,

Why are ye fearful? have ye not yet faith?

41 And they feared exceedingly, and said one to another,

Who then is this, that even the wind and the sea obey him?

S. Luke viii. 22—25.

22 Now it came to pass on one of those days, that he entered into a boat, himself and his disciples;

and he said unto them,

Let us go over unto the other side of the lake:

and they launched forth.

23 But as they sailed he fell asleep:

and there came down a storm of wind on the lake; and they were filling *with water*, and were in jeopardy.

24 And they came to him, and awoke him, saying,

Master, master, we perish.

---

[1] Or, *Teacher*

And he awoke, and rebuked the wind and the raging of the water:
and they ceased, and there was a calm.
And he said unto them, 25
Where is your faith?
And being afraid they marvelled, saying one to another,
Who then is this, that he commandeth even the winds and the water, and they obey him?

CX.

CHRIST HEALS THE GADARENE DEMONIACS.

Time. The early morning.

S. Matt. viii. 28—34.

AND when he was come to the other side into the 28 country of the Gadarenes, there met him two [1]possessed with devils, coming forth out of the tombs, exceeding fierce, so that no man could pass by that way.
And behold, they cried out, saying, 29
What have we to do with thee, thou Son of God? art thou come hither to torment us before the time?
Now there was afar off from them a herd of many swine 30 feeding.
And the [2]devils besought him, saying, 31
If thou cast us out, send us away into the herd of swine.
And he said unto them, Go. 32
And they came out, and went into the swine: and behold, the whole herd rushed down the steep into the sea, and perished in the waters.

---

[1] Or, *demoniacs*

[2] Gr. *demons.*

33 And they that fed them fled, and went away into the city, and told every thing, and what was befallen to them that were [1]possessed with devils.

34 And behold, all the city came out to meet Jesus: and when they saw him, they besought *him* that he would depart from their borders.

S. Luke viii. 26—39.

26 And they arrived at the country of the [2]Gerasenes, which is over against Galilee.

27 And when he was come forth upon the land, there met him a certain man out of the city, who had [3]devils; and for a long time he had worn no clothes, and abode not in *any* house, but in the tombs.

28 And when he saw Jesus, he cried out, and fell down before him, and with a loud voice said,

What have I to do with thee, Jesus, thou Son of the Most High God? I beseech thee, torment me not.

29 For he commanded the unclean spirit to come out from the man. For [4]oftentimes it had seized him: and he was kept under guard, and bound with chains and fetters; and breaking the bands asunder, he was driven of the [5]devil into the deserts.

30 And Jesus asked him,
What is thy name?
And he said,
Legion;

---

[1] Or, *demoniacs*

[2] Many ancient authorities read *Gergesenes*; others, *Gadarenes*: and so in ver. 37.

[3] Gr. *demons*.

[4] Or, *of a long time*

[5] Gr. *demon*.

for many [1]devils were entered into him.

And they intreated him that he would not command them to depart into the abyss. 31

Now there was there a herd of many swine feeding on the mountain: and they intreated him that he would give them leave to enter into them. 32

And he gave them leave.

And the [1]devils came out from the man, and entered into the swine: and the herd rushed down the steep into the lake, and were choked. 33

And when they that fed them saw what had come to pass, they fled, and told it in the city and in the country. 34

And they went out to see what had come to pass; and they came to Jesus, and found the man, from whom the [1]devils were gone out, sitting, clothed and in his right mind, at the feet of Jesus: 35

and they were afraid.

And they that saw it told them how he that was possessed with [1]devils was [2]made whole. 36

And all the people of the country of the Gerasenes round about asked him to depart from them; for they were holden with great fear: 37

and he entered into a boat, and returned.

But the man from whom the [1]devils were gone out prayed him that he might be with him: but he sent him away, saying, 38

Return to thy house, and declare how great things God hath done for thee. 39

And he went his way, publishing throughout the whole city how great things Jesus had done for him.

---

[1] Gr. *demons.*

[2] Or, *saved*

S. Mark v. 1—20.

1 And they came to the other side of the sea, into the country of the Gerasenes.

2 And when he was come out of the boat, straightway
there met him out of the tombs a man with an unclean
3 spirit, who had his dwelling in the tombs: and no man
4 could any more bind him, no, not with a chain; because
that he had been often bound with fetters and chains, and
the chains had been rent asunder by him, and the fetters
broken in pieces: and no man had strength to tame him.
5 And always, night and day, in the tombs and in the
mountains, he was crying out, and cutting himself with
stones.

6 And when he saw Jesus from afar, he ran and worshipped
7 him; and crying out with a loud voice, he saith,

What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God, torment me not.

8 For he said unto him,

Come forth, thou unclean spirit, out of the man.

9 And he asked him,

What is thy name?

And he saith unto him,

My name is Legion; for we are many.

10 And he besought him much that he would not send them away out of the country.

11 Now there was there on the mountain side a great herd of swine feeding.

12 And they besought him, saying,

Send us into the swine, that we may enter into them.

13 And he gave them leave.

And the unclean spirits came out, and entered into the swine: and the herd rushed down the steep into the sea, *in number* about two thousand;

and they were choked in the sea.

And they that fed them fled, and told it in the city, and 14 in the country.

And they came to see what it was that had come to pass.

And they come to Jesus, and behold [1]him that was 15 possessed with devils sitting, clothed and in his right mind, *even* him that had the legion: and they were afraid.

And they that saw it declared unto them how it befell 16 [1]him that was possessed with devils, and concerning the swine.

And they began to beseech him to depart from their 17 borders.

And as he was entering into the boat, he that had been 18 possessed with [2]devils besought him that he might be with him.

And he suffered him not, but saith unto him, 19

Go to thy house unto thy friends, and tell them how great things the Lord hath done for thee, and *how* he had mercy on thee.

And he went his way, and began to publish in Decapolis 20 how great things Jesus had done for him:

and all men did marvel.

---

[1] Or, *the demoniac*

[2] Gr. *demons.*

CXI.

CHRIST HEALS A WOMAN WHO FOR TWELVE YEARS HAD SUFFERED FROM AN ISSUE OF BLOOD, AND RAISES A RULER'S DAUGHTER WHO HAD ATTAINED THE AGE OF TWELVE YEARS.

Time. Immediately after the Return from the "other side."

S. Mark v. 21—43.

21 And when Jesus had crossed over again in the boat unto the other side, a great multitude was gathered unto him:
and he was by the sea.

22 And there cometh one of the rulers of the synagogue,
23 Jaïrus by name; and seeing him, he falleth at his feet, and beseecheth him much, saying,

My little daughter is at the point of death: *I pray thee*, that thou come and lay thy hands on her, that she may be [1]made whole, and live.

24 And he went with him;

and a great multitude followed him, and they thronged him.

25 And a woman, which had an issue of blood twelve years,
26 and had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather
27 grew worse, having heard the things concerning Jesus, came in the crowd behind, and touched his garment.

28 For she said, If I touch but his garments, I shall be [1]made whole.

---

[1] Or, *saved*

And straightway the fountain of her blood was dried up; 29
and she felt in her body that she was healed of her [1]plague.

And straightway Jesus, perceiving in himself that the 30
power *proceeding* from him had gone forth, turned him about in the crowd, and said,

Who touched my garments?

And his disciples said unto him, 31

Thou seest the multitude thronging thee, and sayest thou, Who touched me?

And he looked round about to see her that had done 32
this thing.

But the woman fearing and trembling, knowing what had 33
been done to her, came and fell down before him, and told him all the truth.

And he said unto her, 34

Daughter, thy faith hath [2]made thee whole; go in peace, and be whole of thy [1]plague.

While he yet spake, they come from the ruler of the 35
synagogue's *house*, saying,

Thy daughter is dead: why troublest thou the [3]Master any further?

But Jesus, [4]not heeding the word spoken, saith unto the 36
ruler of the synagogue,

Fear not, only believe.

And he suffered no man to follow with him, save Peter, 37
and James, and John the brother of James.

And they come to the house of the ruler of the 38
synagogue;

---

[1] Gr. *scourge.*

[2] Or, *saved thee*

[3] Or, *Teacher*

[4] Or, *overhearing*

and he beholdeth a tumult, and *many* weeping and wailing greatly.

39 And when he was entered in, he saith unto them,

Why make ye a tumult, and weep? the child is not dead, but sleepeth.

40 And they laughed him to scorn.

But he, having put them all forth, taketh the father of the child and her mother and them that were with him, and
41 goeth in where the child was. And taking the child by the hand, he saith unto her,

Talitha cumi; which is, being interpreted, Damsel, I say unto thee, Arise.

42 And straightway the damsel rose up, and walked; for she was twelve years old.

And they were amazed straightway with a great amazement.

43 And he charged them much that no man should know this:

and he commanded that *something* should be given her to eat.

S. Luke viii. 40—56.

40 And as Jesus returned, the multitude welcomed him; for they were all waiting for him.

41 And behold, there came a man named Jaïrus, and he was a ruler of the synagogue: and he fell down at Jesus'
42 feet, and besought him to come into his house; for he had an only daughter, about twelve years of age, and she lay a dying.

But as he went the multitudes thronged him.

43 And a woman having an issue of blood twelve years,

which [1]had spent all her living upon physicians, and could not be healed of any, came behind him, and touched the 44 border of his garment:

and immediately the issue of her blood stanched. And 45 Jesus said,

Who is it that touched me?

And when all denied,

Peter said, [2]and they that were with him

Master, the multitudes press thee and crush *thee.*

But Jesus said, 46

Some one did touch me: for I perceived that power had gone forth from me.

And when the woman saw that she was not hid, she 47 came trembling, and falling down before him declared in the presence of all the people for what cause she touched him, and how she was healed immediately.

And he said unto her, 48

Daughter, thy faith hath [3]made thee whole; go in peace.

While he yet spake, there cometh one from the ruler of 49 the synagogue's *house*, saying,

Thy daughter is dead; trouble not the [4]Master.

But Jesus hearing it, answered him, 50

Fear not: only believe, and she shall be [5]made whole.

And when he came to the house, he suffered not any 51 man to enter in with him, save Peter, and John, and James, and the father of the maiden and her mother.

---

[1] Some ancient authorities omit *had spent all her living upon physicians, and.*

[2] Some ancient authorities omit *and they that were with him.*

[3] Or, *saved thee*　[4] Or, *Teacher*　[5] Or, *saved*

52 And all were weeping, and bewailing her:
But he said,
Weep not; for she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 But he, taking her by the hand, called, saying,
Maiden, arise.

55 And her spirit returned, and she rose up immediately: and he commanded that *something* be given her to eat.

56 And her parents were amazed:
but he charged them to tell no man what had been done.

S. Matt. ix. 18—26.

18 While he spake these things unto them,* behold, there came [1]a ruler, and worshipped him, saying,

My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 And behold, a woman, who had an issue of blood twelve years, came behind him, and touched the border of his gar-
21 ment: for she said within herself, If I do but touch his garment, I shall be [2]made whole.

22 But Jesus turning and seeing her said,

Daughter, be of good cheer; thy faith hath [3]made thee whole.

[1] Gr. *one ruler.* [2] Or, *saved* [3] Or, *saved thee*

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* Suggested rendering of S. Matt. ix. 18, "And these were the very subjects on which he was discoursing when, &c."

And the woman was [1]made whole from that hour.

And when Jesus came into the ruler's house, and saw 23
the flute-players, and the crowd making a tumult, he said, 24

Give place: for the damsel is not dead, but sleepeth.

And they laughed him to scorn.

But when the crowd was put forth, he entered in, and 25
took her by the hand; and the damsel arose.

And [2]the fame hereof went forth into all that land. 26

CXII.

CHRIST HEALS THE BLIND AND THE DUMB.

Time. The same day.

S. Matt. ix. 27—34.

AND as Jesus passed by from thence, two blind men 27
followed him, crying out, and saying,

Have mercy on us, thou son of David.

And when he was come into the house, the blind men 28
came to him: and Jesus saith unto them,

Believe ye that I am able to do this?

They say unto him,

Yea, Lord.

Then touched he their eyes, saying, 29

According to your faith be it done unto you.

And their eyes were opened. 30

And Jesus [3]strictly charged them, saying,

See that no man know it.

But they went forth, and spread abroad his fame in all 31
that land.

---

[1] Or, *saved* [2] Gr. *this fame.* [3] Or, *sternly*

32 And as they went forth, behold, there was brought to him a dumb man possessed with a [1]devil.

33 And when the [1]devil was cast out, the dumb man spake:
and the multitudes marvelled, saying,
It was never so seen in Israel.

34 But the Pharisees said,
[2]By the prince of the [3]devils casteth he out [3]devils.

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[1] Gr. *demon.* [2] Or, *In* [3] Gr. *demons.*

CHAPTER XI.

THE LAST HALF OF THE THIRD YEAR OF MINISTRY.

§ CXIII.——§ CXXVII.

From the Second Visit to Nazareth

TO

The Feeding of the Five Thousand.

Time. From the early autumn to the Passover at the commencement of the Fourth Year of Ministry.

CXIII.

CHRIST REVISITS NAZARETH.

Time. Immediately after the Return from the "other side."

S. Mark vi. 1—6.

AND he went out from thence; and he cometh into his 1
own country;
and his disciples follow him.

2 and when the sabbath was come, he began to teach in the synagogue:

and [1]many hearing him were astonished, saying,

Whence hath this man these things? and, What is the wisdom that is given unto this man, and *what mean* such
3 [2]mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James, and Joses, and Judas, and Simon? and are not his sisters here with us?

And they were [3]offended in him.

4 And Jesus said unto them, A prophet is not without honour, save in his own country, and among his own kin, and in his own house.

5 And he could there do no [4]mighty work, save that he laid his hands upon a few sick folk, and healed them.

6 And he marvelled because of their unbelief.

S. Matt. xiii. 54—58.

54 And coming into his own country he taught them in their synagogue, insomuch that they were astonished, and said,

Whence hath this man this wisdom, and these [2]mighty
55 works? Is not this the carpenter's son? is not his mother called Mary? and his brethren, James, and Joseph, and
56 Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things?

57 And they were [3]offended in him.

But Jesus said unto them,

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[1] Some ancient authorities insert *the*.

[2] Gr. *powers*.

[3] Gr. *caused to stumble*.

[4] Gr. *power*.

A prophet is not without honour, save in his own country, and in his own house.

And he did not many [1]mighty works there because of 58
their unbelief.

CXIV.

CHRIST PREACHES IN THE NEIGHBOURHOOD OF NAZARETH.

Time. Apparently a period of about a month or six weeks in the autumn of the Third Year of Ministry.

S. Mark vi. (part of) 6.

And he went round about the villages teaching. 6

S. MATTHEW'S SUMMARY COVERING BOTH THIS AND THE EARLIER CIRCUIT RECORDED ONLY BY S. LUKE.

S. Matt. ix. 35.

And Jesus went about all the cities and the villages, 35
teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness.

CXV.

THE MISSION OF THE TWELVE.

Time. Four months before the end of the Third Year of the Ministry.

S. Matt. ix. 36—x. 42.

But when he saw the multitudes, he was moved with 36
compassion for them, because they were distressed and
scattered, as sheep not having a shepherd. Then saith he 37

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[1] Gr. *powers.*

unto his disciples, The harvest truly is plenteous, but the
38 labourers are few. Pray ye therefore the Lord of the harvest,
1 that he send forth labourers into his harvest. And he called
unto him his twelve disciples, and gave them authority over
unclean spirits, to cast them out, and to heal all manner of
disease and all manner of sickness.

2 Now the names of the twelve apostles are these: The
first, Simon, who is called Peter, and Andrew his brother;
3 James the *son* of Zebedee, and John his brother; Philip, and
Bartholomew; Thomas, and Matthew the publican; James
4 the *son* of Alphæus, and Thaddeus; Simon the [1] Cananæan,
and Judas Iscariot, who also [2] betrayed him.

5 These twelve Jesus sent forth, and charged them, saying,

Go not into *any* way of the Gentiles, and enter not into
6 any city of the Samaritans: but go rather to the lost sheep
7 of the house of Israel. And as ye go, preach, saying,

The kingdom of heaven is at hand.

8 Heal the sick, raise the dead, cleanse the lepers, cast out [3] devils: freely ye received, freely give.

9 Get you no gold, nor silver, nor brass in your [4] purses;
10 no wallet for *your* journey, neither two coats, nor shoes, nor
staff: for the labourer is worthy of his food.

11 And into whatsoever city or village ye shall enter, search out who in it is worthy; and there abide till ye go forth.

12 And as ye enter into the house, salute it. And if the
13 house be worthy, let your peace come upon it: but if it be
not worthy, let your peace return to you.

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[1] Or, *Zealot* See Luke vi. 15; Acts i. 13.

[2] Or, *delivered him up*: and so always.

[3] Gr. *demons*.

[4] Gr. *girdles*.

And whosoever shall not receive you, nor hear your 14
words, as ye go forth out of that house or that city, shake
off the dust of your feet. Verily I say unto you, 15

It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgement, than for that city.

Behold, I send you forth as sheep in the midst of 16 wolves: be ye therefore wise as serpents, and [1]harmless as doves.

But beware of men: for they will deliver you up to 17
councils, and in their synagogues they will scourge you; yea 18
and before governors and kings shall ye be brought for my
sake, for a testimony to them and to the Gentiles.

But when they deliver you up, be not anxious how or 19
what ye shall speak: for it shall be given you in that hour
what ye shall speak. For it is not ye that speak, but the 20
Spirit of your Father that speaketh in you.

And brother shall deliver up brother to death, and the 21 father his child: and children shall rise up against parents, and [2]cause them to be put to death.

And ye shall be hated of all men for my name's 22 sake: but he that endureth to the end, the same shall be saved.

But when they persecute you in this city, flee into the 23 next: for verily I say unto you,

Ye shall not have gone through the cities of Israel, till the Son of man be come.

A disciple is not above his [3]master, nor a [4]servant above 24
his lord. It is enough for the disciple that he be as his 25
[3]master, and the [4]servant as his lord. If they have called

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[1] Or, *simple*

[2] Or, *put them to death*

[3] Or, *teacher*

[4] Gr. *bondservant.*

the master of the house [1]Beelzebub, how much more *shall they call* them of his household!

26 Fear them not therefore: for there is nothing covered, that shall not be revealed; and hid, that shall not be known.
27 What I tell you in the darkness, speak ye in the light: and what ye hear in the ear, proclaim upon the housetops.

28 And be not afraid of them which kill the body, but are not able to kill the soul: but rather fear him which is able
29 to destroy both soul and body in [2]hell. Are not two sparrows sold for a farthing? and not one of them shall fall
30 on the ground without your Father: but the very hairs of
31 your head are all numbered. Fear not therefore; ye are of more value than many sparrows.

32 Every one therefore who shall confess [3]me before men, [4]him will I also confess before my Father which is in
33 heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I came to [5]send peace on the earth: I
35 came not to [5]send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in
36 law: and a man's foes *shall be* they of his own household.
37 He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than
38 me is not worthy of me. And he that doth not take his
39 cross and follow after me, is not worthy of me. He that [6]findeth his [7]life shall lose it; and he that [8]loseth his [7]life for my sake shall find it.

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[1] Gr. *Beelzebul*: and so elsewhere.

[2] Gr. *Gehenna.*

[3] Gr. *in me.*

[4] Gr. *in him.*

[5] Gr. *cast.*

[6] Or, *found*

[7] Or, *soul*

[8] Or, *lost*

He that receiveth you receiveth me, and he that re- 40
ceiveth me receiveth him that sent me. He that receiveth 41
a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward.

And whosoever shall give to drink unto one of these 42
little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

S. Mark vi. 7—11.

And he called unto him the twelve, and began to send 7
them forth by two and two;

and he gave them authority over the unclean spirits;

and he charged them that they should take nothing for 8
their journey, save a staff only; no bread, no wallet, no
[1]money in their [2]purse; but *to go* shod with sandals: and, 9
said he, put not on two coats.

And he said unto them, 10

Wheresoever ye enter into a house, there abide till ye
depart thence. And whatsoever place shall not receive 11
you, and they hear you not, as ye go forth thence, shake off the dust that is under your feet for a testimony unto them.

S. Luke ix. 1—5.

And he called the twelve together, and gave them power 1
and authority over all [3]devils, and to cure diseases.

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[1] Gr. *brass.*

[2] Gr. *girdle*

[3] Gr. *demons.*

2 And he sent them forth to preach the kingdom of God, and to heal [1]the sick.

3 And he said unto them,

Take nothing for your journey, neither staff, nor wallet, nor bread, nor money; neither have two coats.

4 And into whatsoever house ye enter, there abide, and thence depart.

5 And as many as receive you not, when ye depart from that city, shake off the dust from your feet for a testimony against them.

CXVI.

THE DISCIPLES BEGIN TO EXECUTE THEIR MISSION.

Time. A period of about four months before the Passover.

S. Mark vi. 12, 13.

12 AND they went out, and preached that *men* should repent.

13 And they cast out many [2]devils, and anointed with oil many that were sick, and healed them.

S. Luke ix. 6.

6 And they departed, and went throughout the villages, preaching the gospel, and healing everywhere.

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[1] Some ancient authorities omit *the sick.*

[2] Gr. *demons.*

CXVII.

WHILST THE TWELVE ARE ENGAGED IN AN INDEPENDENT MISSION CHRIST PREACHES AND TEACHES.

Time. A period of about four months before the Passover.

S. Matt. xi. 1.

And it came to pass, when Jesus had made an end of 1
commanding his twelve disciples, he departed thence to
teach and preach in their cities.

CXVIII.

HEROD INQUIRES ABOUT CHRIST.

Time. Shortly before the Passover whilst the disciples were exercising their ministry apart from Christ.

S. Matt. xiv. 1, 2.

At that season Herod the tetrarch heard the report 1
concerning Jesus, and said unto his servants, 2
This is John the Baptist; he is risen from the dead;
and therefore do these powers work in him.

S. Mark vi. 14—16.

And king Herod heard *thereof*; for his name had become 14
known: and [1]he said,

John [2]the Baptist is risen from the dead, and therefore do these powers work in him.

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[1] Some ancient authorities read *they*.

[2] Gr. *the Baptizer*.

15 But others said,
It is Elijah.
And others said,
It is a prophet, *even* as one of the prophets.

16 But Herod, when he heard *thereof*, said, John, whom I beheaded, he is risen.

S. Luke ix. 7—9.

7 Now Herod the tetrarch heard of all that was done: and he was much perplexed, because that it was said by
8 some, that John was risen from the dead; and by some, that Elijah had appeared; and by others, that one of the old prophets was risen again.

9 And Herod said,
John I beheaded: but who is this, about whom I hear such things?
And he sought to see him.

CXIX.

RETROSPECTIVE RECORD OF THE MURDER OF JOHN THE BAPTIST.

Time. The Baptist's death is recorded in a manner which implies that, though the report of it had not reached Christ's Disciples, yet that it must have taken place about the time at which they set out on their first independent mission; and further that their hearing of it was the immediate cause of their abandoning that mission and hastily returning to Christ. (See Mark vi. 30.)

S. Mark vi. 17—29.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for the sake of Herodias, his brother Philip's wife: for he had married her.

For John said unto Herod, 18

It is not lawful for thee to have thy brother's wife.

And Herodias set herself against him, and desired to 19
kill him; and she could not; for Herod feared John, know- 20
ing that he was a righteous man and a holy, and kept him
safe.

And when he heard him, he [1]was much perplexed; and he heard him gladly.

And when a convenient day was come, that Herod on 21
his birthday made a supper to his lords, and the [2]high
captains, and the chief men of Galilee; and when [3]the 22
daughter of Herodias herself came in and danced, [4]she
pleased Herod and them that sat at meat with him; and
the king said unto the damsel,

Ask of me whatsoever thou wilt, and I will give it thee.

And he sware unto her, 23

Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom.

And she went out, and said unto her mother, 24

What shall I ask? And she said,

The head of John [5]the Baptist.

And she came in straightway with haste unto the king, 25
and asked, saying,

I will that thou forthwith give me in a charger the head of John [5]the Baptist.

And the king was exceeding sorry; but for the sake of his 26
oaths, and of them that sat at meat, he would not reject her.

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[1] Many ancient authorities read *did many things.*

[2] Or, *military tribunes* Gr. *chiliarchs.*

[3] Some ancient authorities read *his daughter Herodias.*

[4] Or, *it*

[5] Gr. *the Baptizer.*

27 And straightway the king sent forth a soldier of his guard, and commanded to bring his head:

28 and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel;

and the damsel gave it to her mother.

29 And when his disciples heard *thereof*, they came and took up his corpse, and laid it in a tomb.

And the apostles gather themselves together unto Jesus.

S. Matt. xiv. 3—12.

3 For Herod had laid hold on John, and bound him, and put him in prison for the sake of Herodias, his brother
4 Philip's wife. For John said unto him, It is not lawful for thee to have her.

5 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

6 But when Herod's birthday came, the daughter of
7 Herodias danced in the midst, and pleased Herod. Whereupon he promised with an oath to give her whatsoever she should ask.

8 And she, being put forward by her mother, saith,

Give me here in a charger the head of John the Baptist.

9 And the king was grieved; but for the sake of his oaths, and of them which sat at meat with him, he commanded it to be given;

10 and he sent, and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought it to her mother.

And his disciples came, and took up the corpse, and 12
buried him;

and they went and told Jesus.

CXX.

CHRIST TAKES THE DISCIPLES TO BETHSAIDA.

Time. Immediately before the Passover preceding that at which Christ suffered.

S. Mark vi. 30—33 (part of ver. 30 repeated).

And the apostles gather themselves together unto Jesus; 30

and they told him all things, whatsoever they had done, and whatsoever they had taught.

And he saith unto them, 31

Come ye yourselves apart into a desert place, and rest a while. For there were many coming and going, and they had no leisure so much as to eat.

And they went away in the boat to a desert place apart. 32

And *the people* saw them going, and many knew *them*, 33
and they ran there together [1] on foot from all the cities, and outwent them.

S. Matt. xiv. 13.

Now when Jesus heard *it*, he withdrew from thence in a 13
boat, to a desert place apart:

and when the multitudes heard *thereof*, they followed him [1] on foot from the cities.

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[1] Or, *by land*

S. Luke ix. 10, 11.

10 And the apostles, when they were returned, declared unto him what things they had done.

And he took them, and withdrew apart to a city called Bethsaida.

11 But the multitudes perceiving it followed him:
and he welcomed them.

S. John vi. 1, 2.

1 After these things Jesus went away to the other side of the sea of Galilee, which is *the sea* of Tiberias.

2 And a great multitude followed him, because they beheld the signs which he did on them that were sick.

CXXI.

CHRIST TEACHES AND HEALS THE SICK.

S. Matt. xiv. 14.

14 And he came forth, and saw a great multitude,
and he had compassion on them, and healed their sick.

S. Mark vi. 34.

34 And he came forth and saw a great multitude.
and he had compassion on them, because they were as sheep not having a shepherd:
and he began to teach them many things.

S. Luke ix. (part of) 11.

11 and *he* spake to them of the kingdom of God,
and them that had need of healing he healed.

CXXII.

CHRIST FEEDS THE FIVE THOUSAND.

S. John vi. 3.

AND Jesus went up into the mountain, and there he sat with his disciples. 3

S. Matt. xiv. 15—21.

And when even was come, the disciples came to him, saying, 15

The place is desert, and the time is already past; send the multitudes away, that they may go into the villages, and buy themselves food.

But Jesus said unto them, 16

They have no need to go away; give ye them to eat.

And they say unto him, 17

We have here but five loaves, and two fishes.

And he said, 18

Bring them hither to me.

And he commanded the multitudes to [1]sit down on the grass; 19

and he took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake and gave the loaves to the disciples, and the disciples to the multitudes.

And they did all eat, and were filled: 20

and they took up that which remained over of the broken pieces, twelve baskets full.

And they that did eat were about five thousand men, beside women and children. 21

[1] Gr. *recline.*

S. Mark vi. 35—44.

35 And when the day was now far spent, his disciples came unto him, and said,

36 The place is desert, and the day is now far spent: send them away, that they may go into the country and villages round about, and buy themselves somewhat to eat.

37 But he answered and said unto them,
Give ye them to eat.
And they say unto him,
Shall we go and buy two hundred [1]pennyworth of bread, and give them to eat?

38 And he saith unto them,
How many loaves have ye? go *and* see.
And when they knew, they say,
Five, and two fishes.

39 And he commanded them that all should [2]sit down by companies upon the green grass.

40 And they sat down in ranks, by hundreds, and by fifties.

41 And he took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake the loaves;
and he gave to the disciples to set before them;
and the two fishes divided he among them all.

42 And they did all eat, and were filled.

43 And they took up broken pieces, twelve basketfuls, and also of the fishes.

44 And they that ate the loaves were five thousand men.

S. Luke ix. 12—17.

12 And the day began to wear away;
and the twelve came, and said unto him,

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[1] See marginal note on Matt. xviii. 28.

[2] Gr. *recline*

Send the multitude away, that they may go into the villages and country round about, and lodge, and get victuals: for we are here in a desert place.

But he said unto them, 13

Give ye them to eat.

And they said,

We have no more than five loaves and two fishes; except we should go and buy food for all this people.

For they were about five thousand men. 14

And he said unto his disciples,

Make them [1]sit down in companies, about fifty each.

And they did so, and made them all [1]sit down. 15

And he took the five loaves and the two fishes, and 16
looking up to heaven, he blessed them, and brake; and gave to the disciples to set before the multitude.

And they did eat, and were all filled: 17

and there was taken up that which remained over to them of broken pieces, twelve baskets.

S. John vi. 4—13.

Now the passover, the feast of the Jews, was at hand. 4

Jesus therefore lifting up his eyes, and seeing that a 5
great multitude cometh unto him, saith unto Philip,

Whence are we to buy [2]bread, that these may eat?

And this he said to prove him: for he himself knew 6
what he would do.

Philip answered him, 7

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[1] Gr. *recline.*

[2] Gr. *loaves.*

Two hundred [1]pennyworth of [2]bread is not sufficient for them, that every one may take a little.

8 One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9 There is a lad here, which hath five barley loaves, and two fishes: but what are these among so many?

10 Jesus said,

Make the people sit down.

Now there was much grass in the place.

So the men sat down, in number about five thousand.

11 Jesus therefore took the loaves; and having given thanks, he distributed to them that were set down; likewise also of the fishes as much as they would.

12 And when they were filled, he saith unto his disciples,

Gather up the broken pieces which remain over, that nothing be lost.

13 So they gathered them up, and filled twelve baskets with broken pieces from the five barley loaves, which remained over unto them that had eaten.

CXXIII.

CHRIST WALKS UPON THE SEA.

S. John vi. 14—21.

14 When therefore the people saw the [3]sign which he did, they said,

This is of a truth the prophet that cometh into the world.

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[1] See marginal note on Matt. xviii. 28.

[2] Gr. *loaves.*

[3] Some ancient authorities read *signs.*

Jesus therefore perceiving that they were about to come 15
and take him by force, to make him king, withdrew again
into the mountain himself alone.

And when evening came, his disciples went down unto 16
the sea; and they entered into a boat, and were going over 17
the sea unto Capernaum.

And it was now dark, and Jesus had not yet come to
them.

And the sea was rising by reason of a great wind that 18
blew.

When therefore they had rowed about five and twenty or 19
thirty furlongs, they behold Jesus walking on the sea, and
drawing nigh unto the boat: and they were afraid.

But he saith unto them, 20

It is I; be not afraid.

They were willing therefore to receive him into the boat: 21
and straightway the boat was at the land whither they
were going.

S. Matt. xiv. 22—34.

And straightway he constrained the disciples to enter 22
into the boat, and to go before him unto the other side, till
he should send the multitudes away.

And after he had sent the multitudes away, he went up 23
into the mountain apart to pray:

and when even was come, he was there alone.

But the boat [1]was now in the midst of the sea, distressed 24
by the waves; for the wind was contrary.

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[1] Some ancient authorities read *was many furlongs distant from the land.*

And in the fourth watch of the night he came unto them, walking upon the sea.

26 And when the disciples saw him walking on the sea, they were troubled, saying,

It is an apparition;

and they cried out for fear.

27 But straightway Jesus spake unto them, saying,

Be of good cheer; it is I; be not afraid.

28 And Peter answered him and said,

Lord, if it be thou, bid me come unto thee upon the waters.

29 And he said,

Come.

And Peter went down from the boat, and walked upon the waters, [1]to come to Jesus.

30 But when he saw the wind[2], he was afraid; and beginning to sink, he cried out, saying,

Lord, save me.

31 And immediately Jesus stretched forth his hand, and took hold of him, and saith unto him,

O thou of little faith, wherefore didst thou doubt?

32 And when they were gone up into the boat, the wind ceased.

33 And they that were in the boat worshipped him, saying,

Of a truth thou art the Son of God.

And when they had crossed over, they came to the land, unto Gennesaret.

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[1] Some ancient authorities read *and came.*

[2] Many ancient authorities add *strong.*

S. Mark vi. 45—53.

And straightway he constrained his disciples to enter into 45
the boat, and to go before *him* unto the other side to Bethsaida, while he himself sendeth the multitude away.

And after he had taken leave of them, he departed into 46
the mountain to pray.

And when even was come, the boat was in the midst of 47
the sea, and he alone on the land.

And seeing them distressed in rowing, for the wind was 48
contrary unto them, about the fourth watch of the night he
cometh unto them, walking on the sea; and he would have
passed by them: but they, when they saw him walking on 49
the sea, supposed that it was an apparition, and cried out:
for they all saw him, and were troubled. 50

But he straightway spake with them, and saith unto them,

Be of good cheer: it is I; be not afraid.

And he went up unto them into the boat; and the wind 51
ceased:

and they were sore amazed in themselves; for they 52
understood not concerning the loaves, but their heart was hardened.

And when they had [1]crossed over, they came to the land 53
unto Gennesaret, and moored to the shore.

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[1] Or, *crossed over to the land, they came unto Gennesaret*

CXXIV.

THE PEOPLE FROM "THE OTHER SIDE" SEEK JESUS AND JOIN WITH THE JEWS IN MURMURING AGAINST HIM.

Time. On the day after the Feeding of the Five Thousand.

S. John vi. 22—58.

22 On the morrow the multitude which stood on the other side of the sea saw that there was none other [1]boat there, save one, and that Jesus entered not with his disciples into
23 the boat, but *that* his disciples went away alone (howbeit there came [2]boats from Tiberias nigh unto the place where they ate the bread after the Lord had given thanks):

24 when the multitude therefore saw that Jesus was not there, neither his disciples, they themselves got into the [2]boats, and came to Capernaum, seeking Jesus.

25 And when they found him on the other side of the sea, they said unto him,

Rabbi, when camest thou hither?

26 Jesus answered them and said,

Verily, verily, I say unto you, Ye seek me, not because ye saw signs, but because ye ate of the loaves, and were
27 filled. Work not for the meat which perisheth, but for the meat which abideth unto eternal life, which the Son of man shall give unto you: for him the Father, *even* God, hath sealed.

28 They said therefore unto him,

What must we do, that we may work the works of God?

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[1] Gr. *little boat.*

[2] Gr. *little boats.*

Jesus answered and said unto them, 29

This is the work of God, that ye believe on him whom [1]he hath sent.

They said therefore unto him, 30

What then doest thou for a sign, that we may see, and
believe thee? what workest thou? Our fathers ate the manna 31
in the wilderness; as it is written, He gave them bread out
of heaven to eat.

Jesus therefore said unto them, 32

Verily, verily, I say unto you, It was not Moses that
gave you the bread out of heaven; but my Father giveth
you the true bread out of heaven. For the bread of God is 33
that which cometh down out of heaven, and giveth life unto
the world.

They said therefore unto him, 34

Lord, evermore give us this bread.

Jesus said unto them, 35

I am the bread of life: he that cometh to me shall not hunger, and he that believeth on me shall never thirst.

But I said unto you, that ye have seen me, and yet 36
believe not.

All that which the Father giveth me shall come unto 37
me; and him that cometh to me I will in no wise cast out.
For I am come down from heaven, not to do mine own will, 38
but the will of him that sent me. And this is the will of 39
him that sent me, that of all that which he hath given me I
should lose nothing, but should raise it up at the last day.
For this is the will of my Father, that every one that 40
beholdeth the Son, and believeth on him, should have
eternal life; and [2]I will raise him up at the last day.

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[1] Or, *he sent*

[2] Or, *that I should raise him up*

41 The Jews therefore murmured concerning him, because he said, I am the bread which came down out of heaven.
42 And they said,

Is not this Jesus, the son of Joseph, whose father and mother we know? how doth he now say, I am come down out of heaven?

43 Jesus answered and said unto them,

44 Murmur not among yourselves. No man can come to me, except the Father which sent me draw him: and I will
45 raise him up in the last day. It is written in the prophets,

And they shall all be taught of God.

Every one that hath heard from the Father, and hath
46 learned, cometh unto me. Not that any man hath seen the Father, save he which is from God, he hath seen the Father.

47 Verily, verily, I say unto you, He that believeth hath eternal life.

48 49 I am the bread of life. Your fathers did eat the manna
50 in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof,
51 and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live for ever: yea and the bread which I will give is my flesh, for the life of the world.

52 The Jews therefore strove one with another, saying,

How can this man give us his flesh to eat?

53 Jesus therefore said unto them,

Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in
54 yourselves. He that eateth my flesh and drinketh my blood hath eternal life; and I will raise him up at the last day.

For my flesh is [1]meat indeed, and my blood is [2]drink 55
indeed. He that eateth my flesh and drinketh my blood 56
abideth in me, and I in him. As the living Father sent me, 57
and I live because of the Father; so he that eateth me, he
also shall live because of me. This is the bread which 58
came down out of heaven: not as the fathers did eat, and
died: he that eateth this bread shall live for ever.

CXXV.

MANY DISCIPLES FORSAKE CHRIST.

S. John vi. 59—66.

THESE things said he in [3]the synagogue, as he taught in 59
Capernaum.

Many therefore of his disciples, when they heard *this*, 60
said,

This is a hard saying; who can hear [4]it?

But Jesus knowing in himself that his disciples mur- 61
mured at this, said unto them,

Doth this cause you to stumble? *What* then if ye 62
should behold the Son of man ascending where he was
before? It is the spirit that quickeneth; the flesh profiteth 63
nothing: the words that I have spoken unto you are spirit,
and are life. But there are some of you that believe not. 64

For Jesus knew from the beginning who they were that believed not, and who it was that should betray him.

And he said, 65

For this cause have I said unto you, that no man can come unto me, except it be given unto him of the Father.

---

[1] Gr. *true meat.*
[2] Gr. *true drink.*
[3] Or, *a synagogue*
[4] Or, *him*

66 Upon this many of his disciples went back, and walked no more with him.

CXXVI.

CHRIST APPEALS TO THE TWELVE.

S. John vi. 67—71.

67 Jesus said therefore unto the twelve,
Would ye also go away?
68 Simon Peter answered him,
Lord, to whom shall we go? thou [1]hast the words of
69 eternal life. And we have believed and know that thou art the Holy One of God.
70 Jesus answered them,
Did not I choose you the twelve, and one of you is a devil?
71 Now he spake of Judas *the son* of Simon Iscariot, for he it was that should betray him, *being* one of the twelve.

CXXVII.

SUMMARY COVERING PERIOD UNRECORDED EITHER BY S. JOHN OR (WITH THE EXCEPTION OF THE LAST TEN DAYS) BY S. LUKE.

Time. From immediately after the Feeding of the Five Thousand to the departure of Christ from Capernaum on His going up to the Feast of Tabernacles.

S. John vii. 1.

1 And after these things Jesus walked in Galilee: for he would not walk in Judæa, because the Jews sought to kill him.

---

[1] Or, *hast words*

CHAPTER XII.

PORTION OF THE FOURTH YEAR OF MINISTRY.

§ CXXVIII.——§ CXXXVII.

A spring and summer circuit, the latter entirely in Heathen districts, and concluded by the Feeding of the Four Thousand.

Time. A period of about five months from the Passover (marking the beginning of the Fourth Year of the Ministry) to within a short time of the Feast of Tabernacles.

CXXVIII.

A SPRING CIRCUIT OF HEALING.

Time. A period of about two months immediately after the Passover.

S. Mark vi. 54—56.

And when they were come out of the boat, straightway 54
the people knew him, and ran round about that whole region, 55
and began to carry about on their beds those that were sick,
where they heard he was.

And wheresoever he entered, into villages, or into cities, 56
or into the country, they laid the sick in the marketplaces,

and besought him that they might touch if it were but the border of his garment:

and as many as touched [1]him were made whole.

S. Matt. xiv. 35, 36.

35 And when the men of that place knew him, they sent into all that region round about, and brought unto him all that were sick;

36 and they besought him that they might only touch the border of his garment:

and as many as touched were made whole.

CXXIX.

CHRIST EXPOSES THE HYPOCRISY OF THE PHARISEES.

Time. Probably about the time of the Feast of Pentecost in the Fourth Year of Ministry.

S. Mark vii. 1—13.

1 And there are gathered together unto him the Pharisees, and certain of the scribes, which had come from Jerusalem,
2 and had seen that some of his disciples ate their bread
3 with [2]defiled, that is, unwashen, hands. For the Pharisees, and all the Jews, except they wash their hands [3]diligently, eat not, holding the tradition of the elders:

4 and *when they come* from the marketplace, except they [4]wash themselves, they eat not:

and many other things there be, which they have received to hold, [5]washings of cups, and pots, and brasen vessels[6].

---

[1] Or, *it* [2] Or, *common* [3] Or, *up to the elbow* Gr. *with the fist.*

[4] Gr. *baptize.* Some ancient authorities read *sprinkle themselves.*

[5] Gr. *baptizings.* [6] Many ancient authorities add *and couches.*

And the Pharisees and the scribes ask him, 5

Why walk not thy disciples according to the tradition of the elders, but eat their bread with [1]defiled hands?

And he said unto them, Well did Isaiah prophesy of 6
you hypocrites, as it is written,

This people honoureth me with their lips,
But their heart is far from me.
But in vain do they worship me, 7
Teaching *as their* doctrines the precepts of men.

Ye leave the commandment of God, and hold fast the 8
tradition of men.

And he said unto them, 9

Full well do ye reject the commandment of God, that ye may keep your tradition.

For Moses said, Honour thy father and thy mother; 10
and, He that speaketh evil of father or mother, let him [2]die
the death: but ye say, If a man shall say to his father 11
or his mother, That wherewith thou mightest have been
profited by me is Corban, that is to say, Given *to God*;
ye no longer suffer him to do aught for his father or 12
his mother; making void the word of God by your tradition,
which ye have delivered:

and many such like things ye do.

S. Matt. xv. 1—9.

Then there come to Jesus from Jerusalem Pharisees and 1
scribes, saying,

Why do thy disciples transgress the tradition of the 2
elders? for they wash not their hands when they eat
bread.

---

[1] Or, *common* [2] Or, *surely die*

3 And he answered and said unto them,

Why do ye also transgress the commandment of God
4 because of your tradition? For God said, Honour thy father and thy mother: and, He that speaketh evil of father or mother, let him [1]die the death.

5 But ye say, Whosoever shall say to his father or his mother, That wherewith thou mightest have been profited by
6 me is given *to God*; he shall not honour his father[2]. And ye have made void the [3]word of God because of your tradition.

7 Ye hypocrites, well did Isaiah prophesy of you, saying,

8 This people honoureth me with their lips;
But their heart is far from me.
9 But in vain do they worship me,
Teaching *as their* doctrines the precepts of men.

CXXX.

CHRIST PRIVATELY ENCOURAGES HIS DISCIPLES TO DISREGARD THE ANGER OF THE PHARISEES.

S. Matt. xv. 12—14.

12 THEN came the disciples, and said unto him,

Knowest thou that the Pharisees were [4]offended, when they heard this saying?

13 But he answered and said,

Every [5]plant which my heavenly Father planted not, shall be rooted up. Let them alone: they are blind guides.
14 And if the blind guide the blind, both shall fall into a pit.

---

[1] Or, *surely die*

[2] Some ancient authorities add *or his mother.*

[3] Some ancient authorities read *law.*

[4] Gr. *caused to stumble.*

[5] Gr. *planting.*

CXXXI.

CHRIST PUBLICLY DECLARES THE ONLY REAL CAUSES OF DEFILEMENT.

S. Mark vii. 14, 15.

AND he called to him the multitude again, and said unto 14
them, Hear me all of you, and understand: there is 15
nothing from without the man, that going into him can
defile him: but the things which proceed out of the man
are those that defile the man[1].

S. Matt. xv. 10, 11.

And he called to him the multitude, and said unto 10
them, Hear, and understand:

Not that which entereth into the mouth defileth the 11
man; but that which proceedeth out of the mouth, this
defileth the man.

CXXXII.

CHRIST PRIVATELY EXPLAINS TO THE DISCIPLES THE ONLY REAL CAUSES OF DEFILEMENT*.

S. Matt. xv. 15—20.

AND Peter answered and said unto him, 15

[1] Many ancient authorities insert ver. 16 *If any man hath ears to hear, let him hear.*

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* It will be observed that our Lord's teaching on this occasion exactly corresponds with that afterwards given to S. Peter by vision to overcome his unwillingness to recognise the Gentiles as fellow-heirs of the promises. Now, as then, this teaching introduces a Ministry having the Gentiles for its special object.

Declare unto us the parable.

16 And he said,

17 Are ye also even yet without understanding? Perceive ye not, that whatsoever goeth into the mouth passeth into
18 the belly, and is cast out into the draught? But the things which proceed out of the mouth come forth out of the heart; and they defile the man.

19 For out of the heart come forth evil thoughts, murders,
20 adulteries, fornications, thefts, false witness, railings: these are the things which defile the man: but to eat with unwashen hands defileth not the man.

S. Mark vii. 17—23.

17 And when he was entered into the house from the multitude, his disciples asked of him the parable.

18 And he saith unto them,

Are ye so without understanding also?

Perceive ye not, that whatsoever from without goeth into
19 the man, *it* cannot defile him; because it goeth not into his heart, but into his belly, and goeth out into the draught? *This he said*, making all meats clean.

20 And he said,

That which proceedeth out of the man, that defileth the
21 man. For from within, out of the heart of men, [1]evil
22 thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye,
23 railing, pride, foolishness: all these evil things proceed from within, and defile the man.

---

[1] Gr. *thoughts that are evil.*

CXXXIII.

CHRIST COMMENCES HIS MINISTRY TO THE HEATHEN.

S. Matt. xv. 21—28.

AND Jesus went out thence, and withdrew into the parts of Tyre and Sidon. 21

And behold, a Canaanitish woman came out from those borders, and cried, saying, 22

Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a [1]devil.

But he answered her not a word. 23

And his disciples came and besought him, saying,

Send her away; for she crieth after us.

But he answered and said, 24

I was not sent but unto the lost sheep of the house of Israel.

But she came and worshipped him, saying, 25

Lord, help me.

And he answered and said, 26

It is not meet to take the children's [2]bread and cast it to the dogs.

But she said, 27

Yea, Lord: for even the dogs eat of the crumbs which fall from their masters' table.

Then Jesus answered and said unto her, 28

O woman, great is thy faith: be it done unto thee even as thou wilt.

And her daughter was healed from that hour.

---

[1] Gr. *demon.*

[2] Or, *loaf*

S. Mark vii. 24—30.

24 And from thence he arose, and went away into the borders of Tyre [1]and Sidon.

And he entered into a house, and would have no man
25 know it: and he could not be hid. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

26 Now the woman was a [2]Greek, a Syrophœnician by race.

And she besought him that he would cast forth the [3]devil out of her daughter.

27 And he said unto her,

Let the children first be filled: for it is not meet to take the children's [4]bread and cast it to the dogs.

28 But she answered and saith unto him,

Yea, Lord: even the dogs under the table eat of the children's crumbs.

And he said unto her,

29 For this saying go thy way; the [3]devil is gone out of thy daughter.

30 And she went away unto her house, and found the child laid upon the bed, and the [3]devil gone out.

---

[1] Some ancient authorities omit *and Sidon.*

[2] Or, *Gentile* [3] Gr. *demon.* [4] Or, *loaf*

CXXXIV.

SUMMER CIRCUIT AMONG THE HEATHEN.

Time. A period of two or three months, during which, after passing through the district of Sidon, Christ journeys through the heart of the populous district of the Ten cities, His journey thus ending on "the other side", or Eastern shore, of the Sea of Galilee.

S. Mark vii. 31.

AND again he went out from the borders of Tyre, and 31 came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

S. Matt. xv. 29.

And Jesus departed thence, and came nigh unto the sea 29 of Galilee.

CXXXV.

CHRIST HEALING ON THE MOUNTAIN.

S. Matt. xv. 29—31.

AND he went up into the mountain, and sat there. 29

And there came unto him great multitudes, having with 30
them the lame, blind, dumb, maimed, and many others, and
they cast them down at his feet; and he healed them:
insomuch that the multitude wondered, when they saw the 31
dumb speaking, the maimed whole, and the lame walking,
and the blind seeing:

and they glorified the God of Israel.

CXXXVI.

CHRIST HEALS ONE THAT WAS DEAF AND HAD AN IMPEDIMENT IN HIS SPEECH.

S. Mark vii. 32—37.

32 AND they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.

33 And he took him aside from the multitude privately,
and put his fingers into his ears, and he spat, and touched
34 his tongue; and looking up to heaven, he sighed, and saith
unto him,

Ephphatha, that is, Be opened.

35 And his ears were opened, and the bond of his tongue was loosed, and he spake plain.

36 And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.

37 And they were beyond measure astonished, saying,

He hath done all things well: he maketh even the deaf to hear, and the dumb to speak.

CXXXVII.

THE FEEDING OF THE FOUR THOUSAND.

S. Matt. xv. 32—38.

32 AND Jesus called unto him his disciples, and said,

I have compassion on the multitude, because they continue with me now three days and have nothing to eat: and I would not send them away fasting, lest haply they faint in the way.

And the disciples say unto him, 33
Whence should we have so many loaves in a desert place, as to fill so great a multitude?

And Jesus saith unto them, 34
How many loaves have ye?

And they said,
Seven, and a few small fishes.

And he commanded the multitude to sit down on the 35 ground;

and he took the seven loaves and the fishes; and he 36 gave thanks and brake, and gave to the disciples, and the disciples to the multitudes.

And they did all eat, and were filled: 37
and they took up that which remained over of the broken pieces, seven baskets full.

And they that did eat were four thousand men, beside 38 women and children.

S. Mark viii. 1—9.

In those days, when there was again a great multitude, 1 and they had nothing to eat, he called unto him his disciples, and saith unto them,

I have compassion on the multitude, because they 2
continue with me now three days, and have nothing to eat:
and if I send them away fasting to their home, they will 3
faint in the way; and some of them are come from far.

And his disciples answered him, 4
Whence shall one be able to fill these men with [1]bread here in a desert place?

---

[1] Gr. *loaves*.

5 And he asked them,
How many loaves have ye?
And they said, Seven.

6 And he commandeth the multitude to sit down on the ground:
and he took the seven loaves, and having given thanks, he brake, and gave to his disciples, to set before them;
and they set them before the multitude.

7 And they had a few small fishes: and having blessed them, he commanded to set these also before them.

8 And they did eat, and were filled:
and they took up, of broken pieces that remained over, seven baskets.

9 And they were about four thousand:
and he sent them away.

CHAPTER XIII.

PART OF FOURTH YEAR OF MINISTRY.

§ CXXXVIII.——CXLIX.

The Transfiguration, with incidents immediately preceding and following it.

Time. A period of about three weeks, from about a fortnight before the Day of Atonement to within a few days of the Feast of Tabernacles.

CXXXVIII.

CHRIST AGAIN SEEKS BUT IS REJECTED BY THE JEWS.

Time. About a fortnight before the Day of Atonement and somewhat less than three weeks before the *commencement* of the Feast of Tabernacles.

S. Matt. xv. 39—xvi. 4.

AND he sent away the multitudes, and entered into the boat, and came into the borders of Magadan. 39

And the Pharisees and Sadducees came, and tempting him asked him to shew them a sign from heaven. 1

But he answered and said unto them, 2

[1]When it is evening, ye say, *It will be* fair weather: for the
3 heaven is red. And in the morning, *It will be* foul weather to-day: for the heaven is red and lowring. Ye know how to discern the face of the heaven; but ye cannot *discern* the signs of the times.

4 An evil and adulterous generation seeketh after a sign; and there shall no sign be given unto it, but the sign of Jonah.

S. Mark viii. 10—12.

10 And straightway he entered into the boat with his disciples, and came into the parts of Dalmanutha.

11 And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him.

12 And he sighed deeply in his spirit, and saith,

Why doth this generation seek a sign? verily I say unto you, There shall no sign be given unto this generation.

CXXXIX.

CHRIST DEPARTS FROM THE JEWS.

S. Matt. xvi. 4 (part of).

4 And he left them, and departed.

S. Mark viii. 13.

13 And he left them, and again entering into *the boat* departed to the other side.

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[1] The following words, to the end of ver. 3, are omitted by some of the most ancient and other important authorities.

CXL.

THE DISCIPLES' WANT OF UNDERSTANDING.

S. Matt. xvi. 5—12.

AND the disciples came to the other side and forgot to take [1]bread. 5

And Jesus said unto them, 6

Take heed and beware of the leaven of the Pharisees and Sadducees.

And they reasoned among themselves, saying, 7

[2]We took no [1]bread.

And Jesus perceiving it said, 8

O ye of little faith, why reason ye among yourselves,
because ye have no [1]bread? Do ye not yet perceive, neither 9
remember the five loaves of the five thousand, and how many
[3]baskets ye took up? Neither the seven loaves of the four 10
thousand, and how many [3]baskets ye took up? How is it 11
that ye do not perceive that I spake not to you concerning
[1]bread? But beware of the leaven of the Pharisees and
Sadducees.

Then understood they how that he bade them not 12
beware of the leaven of [1]bread, but of the teaching of the
Pharisees and Sadducees.

S. Mark viii. 14—21.

And they forgot to take bread; and they had not in the 14
boat with them more than one loaf.

And he charged them, saying, 15

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[1] Gr. *loaves.* [2] Or, It is *because we took no bread.*

[3] *Basket* in ver. 9 and 10 represents different Greek words.

Take heed, beware of the leaven of the Pharisees and the leaven of Herod.

16 And they reasoned one with another, [1]saying,

17 [2]We have no bread. And Jesus perceiving it saith unto them,

Why reason ye, because ye have no bread? do ye not yet perceive, neither understand? have ye your heart
18 hardened? Having eyes, see ye not? and having ears,
19 hear ye not? and do ye not remember? When I brake the five loaves among the five thousand, how many [3]baskets full of broken pieces took ye up?

They say unto him, Twelve.

20 And when the seven among the four thousand, how many [3]basketfuls of broken pieces took ye up?

And they say unto him, Seven.

21 And he said unto them,

Do ye not yet understand?

CXLI.

CHRIST HEALS A BLIND MAN AT BETHSAIDA.

S. Mark viii. 22—26.

22 AND they come unto Bethsaida.

And they bring to him a blind man, and beseech him to touch him.

23 And he took hold of the blind man by the hand, and brought him out of the village; and when he had spit on his eyes, and laid his hands upon him, he asked him,

---

[1] Some ancient authorities read *because they had no bread.*

[2] Or, It is *because we have no bread*

[3] *Basket* in ver. 19 and 20 represents different Greek words.

Seest thou aught?

And he looked up, and said, 24

I see men; for I behold *them* as trees, walking.

Then again he laid his hands upon his eyes; 25

and he looked stedfastly, and was restored, and saw all things clearly.

And he sent him away to his home, saying, 26

Do not even enter into the village.

CXLII.

JOURNEYING NORTHWARDS THROUGH HEATHEN TERRITORY CHRIST DECLARES THAT S. PETER SHALL BE THE FIRST FOUNDER OF HIS CHURCH.

Time. About 10 days before the Day of Atonement.

S. Matt. xvi. 13—20.

Now when Jesus came into the parts of Cæsarea Philippi, 13 he asked his disciples, saying,

Who do men say [1] that the Son of man is?

And they said, 14

Some *say* John the Baptist; some, Elijah: and others, Jeremiah, or one of the prophets.

He saith unto them, 15

But who say ye that I am?

And Simon Peter answered and said, 16

Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, 17

Blessed art thou, Simon Bar-Jonah: for flesh and blood

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[1] Many ancient authorities read *that I the Son of man am.* See Mark viii. 27; Luke ix. 18.

hath not revealed it unto thee, but my Father which is in
18 heaven. And I also say unto thee, that thou art [1] Peter, and
upon this [2] rock I will build my church; and the gates of
19 Hades shall not prevail against it. I will give unto thee the
keys of the kingdom of heaven: and whatsoever thou shalt
bind on earth shall be bound in heaven: and whatsoever
thou shalt loose on earth shall be loosed in heaven.

20 Then charged he the disciples that they should tell no man that he was the Christ.

S. Mark viii. 27—30.

27 And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi:

and in the way he asked his disciples, saying unto them,
Who do men say that I am?

28 And they told him, saying,

John the Baptist: and others, Elijah; but others, One of the prophets.

29 And he asked them,
But who say ye that I am?
Peter answereth and saith unto him,
Thou art the Christ.

30 And he charged them that they should tell no man of him.

S. Luke ix. 18—20.

18 And it came to pass, as he was praying alone, the disciples were with him: and he asked them, saying,

Who do the multitudes say that I am?

19 And they answering said,

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[1] Gr. *Petros*.

[2] Gr. *petra*.

John the Baptist; but others *say*, Elijah; and others, that one of the old prophets is risen again.

And he said unto them, 20
But who say ye that I am?
And Peter answering said,
The Christ of God.

CXLIII.

CHRIST FORETELLS HIS REJECTION, DEATH AND RESURRECTION.

S. Matt. xvi. 21—23.

FROM that time began [1]Jesus to shew unto his disciples, 21 how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and the third day be raised up.

And Peter took him, and began to rebuke him, saying, 22
[2]Be it far from thee, Lord: this shall never be unto thee.
But he turned, and said unto Peter, 23
Get thee behind me, Satan: thou art a stumblingblock unto me: for thou mindest not the things of God, but the things of men.

S. Mark viii. 31—33.

And he began to teach them, that the Son of man must 31 suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

And he spake the saying openly. 32

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[1] Some ancient authorities read *Jesus Christ.*

[2] Or, God *have mercy on thee*

And Peter took him, and began to rebuke him.

33 But he turning about, and seeing his disciples, rebuked Peter, and saith,

Get thee behind me, Satan: for thou mindest not the things of God, but the things of men.

S. Luke ix. 21, 22.

21 But he charged them, and commanded *them* to tell this
22 to no man; saying,

The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be killed, and the third day be raised up.

CXLIV.

CHRIST DECLARES THAT HIS SERVICE WILL INVOLVE MUCH SUFFERING, AND FORETELLS THAT SOME TO WHOM HE SPAKE SHOULD LIVE TO SEE THE KINGDOM OF GOD.

S. Mark viii. 34—ix. 1.

34 And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

35 For whosoever would save his [1]life shall lose it; and whosoever shall lose his [1]life for my sake and the gospel's shall save it.

36 For what doth it profit a man, to gain the whole world, and forfeit his [1]life?

37 For what should a man give in exchange for his [1]life?

---

[1] Or, *soul*

For whosoever shall be ashamed of me and of my words 38
in this adulterous and sinful generation, the Son of man
also shall be ashamed of him, when he cometh in the glory
of his Father with the holy angels.

And he said unto them, Verily I say unto you, There be 1
some here of them that stand *by*, which shall in no wise taste
of death, till they see the kingdom of God come with power.

S. Matt. xvi. 24—28.

Then said Jesus unto his disciples, If any man would 24
come after me, let him deny himself, and take up his cross,
and follow me. For whosoever would save his [1]life shall 25
lose it: and whosoever shall lose his [1]life for my sake shall
find it. For what shall a man be profited, if he shall gain 26
the whole world, and forfeit his [1]life? or what shall a man
give in exchange for his [1]life? For the Son of man shall 27
come in the glory of his Father with his angels; and then
shall he render unto every man according to his [2]deeds.
Verily I say unto you, There be some of them that stand 28
here, which shall in no wise taste of death, till they see the
Son of man coming in his kingdom.

S. Luke ix. 23—27.

And he said unto all, If any man would come after me, 23
let him deny himself, and take up his cross daily, and follow
me. For whosoever would save his [1]life shall lose it; but 24
whosoever shall lose his [1]life for my sake, the same shall
save it. For what is a man profited, if he gain the whole 25
world, and lose or forfeit his own self? For whosoever shall 26
be ashamed of me and of my words, of him shall the Son of

---

[1] Or, *soul*

[2] Gr. *doing*.

man be ashamed, when he cometh in his own glory, and *the*
27 *glory* of the Father, and of the holy angels. But I tell you
of a truth, There be some of them that stand here, which
shall in no wise taste of death, till they see the kingdom of
God.

CXLV.

THE TRANSFIGURATION.

Time. The Day of Atonement.

S. Luke ix. 28—36.

28 AND it came to pass about eight days after these sayings, he took with him Peter and John and James, and went up into the mountain to pray.

29 And as he was praying, the fashion of his countenance was altered, and his raiment *became* white *and* dazzling.

30 And behold, there talked with him two men, which
31 were Moses and Elijah; who appeared in glory, and spake
of his [1]decease which he was about to accomplish at
Jerusalem.

32 Now Peter and they that were with him were heavy with sleep: but [2]when they were fully awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they were parting from him, Peter said unto Jesus,

Master, it is good for us to be here: and let us make three [3]tabernacles; one for thee, and one for Moses, and one for Elijah: not knowing what he said.

34 And while he said these things, there came a cloud, and

---

[1] Or, *departure*
[2] Or, *having remained awake*
[3] Or, *booths*

overshadowed them: and they feared as they entered into the cloud.

And a voice came out of the cloud, saying, 35

This is [1]my Son, my chosen: hear ye him.

And when the voice [2]came, Jesus was found alone. 36

And they held their peace, and told no man in those days any of the things which they had seen.

S. Matt. xvii. 1—8.

And after six days Jesus taketh with him Peter, and 1
James, and John his brother, and bringeth them up into a
high mountain apart: and he was transfigured before them: 2
and his face did shine as the sun, and his garments became
white as the light.

And behold, there appeared unto them Moses and 3 Elijah talking with him.

And Peter answered, and said unto Jesus, 4

Lord, it is good for us to be here: if thou wilt, I will make here three [3]tabernacles; one for thee, and one for Moses, and one for Elijah.

While he was yet speaking, behold, a bright cloud over- 5 shadowed them: and behold, a voice out of the cloud, saying,

This is my beloved Son, in whom I am well pleased; hear ye him.

And when the disciples heard it, they fell on their face, 6 and were sore afraid.

And Jesus came and touched them and said, 7

---

[1] Many ancient authorities read *my beloved Son*. See Matt. xvii. 5; Mark ix. 7.

[2] Or, *was past*

[3] Or, *booths*

Arise, and be not afraid.

8 And lifting up their eyes, they saw no one, save Jesus only.

S. Mark ix. 2—8.

2 And after six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves:

and he was transfigured before them:

3 and his garments became glistering, exceeding white; so as no fuller on earth can whiten them.

4 And there appeared unto them Elijah with Moses: and they were talking with Jesus.

5 And Peter answereth and saith to Jesus,

Rabbi, it is good for us to be here: and let us make three [1]tabernacles; one for thee, and one for Moses, and one for Elijah.

6 For he wist not what to answer; for they became sore afraid.

7 And there came a cloud overshadowing them: and there came a voice out of the cloud,

This is my beloved Son: hear ye him.

8 And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

CXLVI.

CONVERSATION DURING THE DESCENT FROM THE MOUNT.

S. Mark ix. 9—13.

9 AND as they were coming down from the mountain, he charged them that they should tell no man what things they

[1] Or, *booths*

had seen, save when the Son of man should have risen again from the dead.

And they kept the saying, questioning among themselves 10
what the rising again from the dead should mean.

And they asked him, saying, 11

[1]The scribes say that Elijah must first come.

And he said unto them, 12

Elijah indeed cometh first, and restoreth all things: and
how is it written of the Son of man, that he should suffer
many things and be set at nought? But I say unto you, 13
that Elijah is come, and they have also done unto him
whatsoever they listed, even as it is written of him.

S. Matt. xvii. 9—13.

And as they were coming down from the mountain, 9
Jesus commanded them, saying,

Tell the vision to no man, until the Son of man be risen from the dead.

And his disciples asked him, saying, 10

Why then say the scribes that Elijah must first come?

And he answered and said, 11

Elijah indeed cometh, and shall restore all things: but I 12
say unto you, that Elijah is come already, and they knew him not, but did unto him whatsoever they listed. Even so shall the Son of man also suffer of them.

Then understood the disciples that he spake unto them 13
of John the Baptist.

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[1] Or, How is it *that the scribes say...come?*

CXLVII.

CHRIST HEALS A CHILD WHOM IN HIS ABSENCE THE DISCIPLES HAD BEEN UNABLE TO HEAL.

S. Mark ix. 14—27.

14 And when they came to the disciples, they saw a great multitude about them, and scribes questioning with them.

15 And straightway all the multitude, when they saw him, were greatly amazed, and running to him saluted him.

16 And he asked them,

What question ye with them?

17 And one of the multitude answered him,

[1]Master, I brought unto thee my son, which hath a
18 dumb spirit; and wheresoever it taketh him, it [2]dasheth
him down: and he foameth, and grindeth his teeth, and
pineth away: and I spake to thy disciples that they should
cast it out; and they were not able.

19 And he answereth them and saith,

O faithless generation, how long shall I be with you? how long shall I bear with you? bring him unto me.

20 And they brought him unto him: and when he saw him, straightway the spirit [3]tare him grievously; and he fell on the ground, and wallowed foaming.

21 And he asked his father,

How long time is it since this hath come unto him?

22 And he said, From a child. And oft-times it hath cast him both into the fire and into the waters, to destroy him: but if thou canst do anything, have compassion on us, and help us.

[1] Or, *Teacher*   [2] Or, *rendeth him*   [3] Or, *convulsed*

And Jesus said unto him, 23

If thou canst! All things are possible to him that believeth.

Straightway the father of the child cried out, and said[1], 24

I believe; help thou mine unbelief.

And when Jesus saw that a multitude came running 25 together, he rebuked the unclean spirit, saying unto him,

Thou dumb and deaf spirit, I command thee, come out of him, and enter no more into him.

And having cried out, and [2]torn him much, he came 26 out: and *the child* became as one dead; insomuch that the more part said,

He is dead.

But Jesus took him by the hand, and raised him up; 27 and he arose.

S. Matt. xvii. 14—18.

And when they were come to the multitude, there came 14 to him a man, kneeling to him, and saying,

Lord, have mercy on my son: for he is epileptic, and 15 suffereth grievously: for oft-times he falleth into the fire, and oft-times into the water. And I brought him to thy 16 disciples, and they could not cure him.

And Jesus answered and said, 17

O faithless and perverse generation, how long shall I be with you? how long shall I bear with you? bring him hither to me.

And Jesus rebuked him; and the [3]devil went out from 18 him: and the boy was cured from that hour.

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[1] Many ancient authorities add *with tears*.

[2] Or, *convulsed*

[3] Gr. *demon*.

S. Luke ix. 37—42.

37 And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him.

38 And behold, a man from the multitude cried, saying,

[1]Master, I beseech thee to look upon my son; for he is
39 mine only child: and behold, a spirit taketh him, and he suddenly crieth out; and it [2]teareth him that he foameth, and it hardly departeth from him, bruising him sorely.
40 And I besought thy disciples to cast it out; and they could not.

41 And Jesus answered and said,

O faithless and perverse generation, how long shall I be with you, and bear with you? bring hither thy son.

42 And as he was yet a coming, the [3]devil [4]dashed him down, and [5]tare *him* grievously.

But Jesus rebuked the unclean spirit, and healed the boy, and gave him back to his father.

CXLVIII.

THE POWER OF FAITH AND PRAYER.

S. Matt. xvii. 19—21.

19 THEN came the disciples to Jesus apart, and said,

Why could not we cast it out?

20 And he saith unto them,

Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you[1].

---

[1] Or, *Teacher* [2] Or, *convulseth* [3] Gr. *demon.*
[4] Or, *rent him* [5] Or, *convulsed*

S. Mark ix. 28, 29.

And when he was come into the house, his disciples 28
asked him privately, [2]*saying*,

We could not cast it out.

And he said unto them, 29

This kind can come out by nothing, save by prayer[3].

CXLIX.

ON THE WAY TO CAPERNAUM CHRIST AGAIN FORETELLS HIS SUFFERINGS.

Time. Immediately before the commencement of the Feast of Tabernacles.

S. Mark ix. 30—32.

AND they went forth from thence, and passed through 30
Galilee; and he would not that any man should know it.
For he taught his disciples, and said unto them, 31

The Son of man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again.

But they understood not the saying, and were afraid to 32
ask him.

---

[1] Many authorities, some ancient, insert ver. 21 *But this kind goeth not out save by prayer and fasting.* See Mark ix. 29.

[2] Or, How is it *that we could not cast it out?*

[3] Many ancient authorities add *and fasting.*

S. Matt. xvii. 22, 23.

22 And while they [1]abode in Galilee, Jesus said unto them, The Son of man shall be delivered up into the hands of
23 men; and they shall kill him, and the third day he shall be raised up.

And they were exceeding sorry.

S. Luke ix. 43—45.

43 And they were all astonished at the majesty of God.

But while all were marvelling at all the things which he did, he said unto his disciples,

44 Let these words sink into your ears: for the Son of man shall be delivered up into the hands of men.

45 But they understood not this saying, and it was concealed from them, that they should not perceive it: and they were afraid to ask him about this saying.

[1] Some ancient authorities read *were gathering themselves together*.

CHAPTER XIV.

PART OF FOURTH YEAR OF MINISTRY.

§ CL.——§ CLVII.

Final Discourses at Capernaum.

Time. Immediately after the Transfiguration on the Day of Atonement, and before the secret journey by which our Lord arrived at Jerusalem some time after the commencement of the Feast of Tabernacles.

CL.

ARRIVAL AT CAPERNAUM, AND MIRACULOUS PROVISION OF THE TEMPLE DUES.

S. Mark ix. 33.

And they came to Capernaum. 33

S. Matt. xvii. 24—27.

And when they were come to Capernaum, they that received the [1]half-shekel came to Peter, and said, 24

Doth not your [2]master pay the [1]half-shekel?

He saith, Yea. 25

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[1] Gr. *didrachma*.

[2] Or, *teacher*

And when he came into the house, Jesus spake first to him, saying,

What thinkest thou, Simon? the kings of the earth, from whom do they receive toll or tribute? from their sons, or from strangers?

26 And when he said, From strangers, Jesus said unto him,

27 Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a [1]shekel: that take, and give unto them for me and thee.

CLI.

CHRIST EXPLAINS THE PRINCIPLES WHICH SHOULD REGULATE THE CONDUCT OF THE DISCIPLES TOWARDS EACH OTHER.

S. Matt. xviii. 1—5.

1 In that hour came the disciples unto Jesus, saying,

Who then is [2]greatest in the kingdom of heaven?

2 And he called to him a little child, and set him in the
3 midst of them, and said,

Verily I say unto you,

Except ye turn, and become as little children, ye shall in
4 no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the [2]greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name receiveth me.

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[1] Gr. *stater*.

[2] Gr. *greater*.

S. Mark ix. 33—37.

And when he was in the house he asked them, 33
What were ye reasoning in the way?

But they held their peace: for they had disputed one 34
with another in the way, who *was* the [1]greatest.

And he sat down, and called the twelve; and he saith 35
unto them,

If any man would be first, he shall be last of all, and minister of all.

And he took a little child, and set him in the midst of 36
them: and taking him in his arms, he said unto them,

Whosoever shall receive one of such little children in my 37
name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

S. Luke ix. 46—48.

And there arose a reasoning among them, which of them 46
should be [1]greatest.

But when Jesus saw the reasoning of their heart, he took 47
a little child, and set him by his side, and said unto them, 48

Whosoever shall receive this little child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is [2]least among you all, the same is great.

[1] Gr. *greater.*

[2] Gr. *lesser.*

CLII.

CHRIST EXPLAINS THE PRINCIPLES WHICH SHOULD REGULATE THE CONDUCT OF THE DISCIPLES TOWARDS THOSE WORKING IN HIS NAME BUT WITHOUT HAVING RECEIVED A COMMISSION SIMILAR TO THEIR OWN.

S. Mark ix. 38—42.

38 John said unto him,

[1] Master, we saw one casting out [2] devils in thy name: and we forbade him, because he followed not us.

39 But Jesus said,

Forbid him not: for there is no man which shall do a
[3] mighty work in my name, and be able quickly to speak
40 evil of me. For he that is not against us is for us. For
41 whosoever shall give you a cup of water to drink, [4] because
ye are Christ's, verily I say unto you, he shall in no wise
42 lose his reward. And whosoever shall cause one of these
little ones that believe [5] on me to stumble, it were better for
him if [6] a great millstone were hanged about his neck, and
he were cast into the sea.

S. Luke ix. 49, 50.

49 And John answered and said,

Master, we saw one casting out [2] devils in thy name; and we forbade him, because he followeth not with us.

---

[1] Or, *Teacher*

[2] Gr. *demons.*

[3] Gr. *power.*

[4] Gr. *in name that ye are.*

[5] Many ancient authorities omit *on me.*

[6] Gr. *a millstone turned by an ass.*

But Jesus said unto him, 50
Forbid *him* not: for he that is not against you is for you.

S. Matt. xviii. 6.

Whoso shall cause one of these little ones which believe on me to stumble, it is profitable for him that [1]a great millstone should be hanged about his neck, and *that* he should be sunk in the depth of the sea. 6

CLIII.

CHRIST EXPLAINS THE PRINCIPLES UPON WHICH THE DISCIPLES MUST ACT TOWARDS FRIENDS WHO WOULD HINDER THEM FROM SERVING HIM.

S. Matt. xviii. 7—9.

Woe unto the world because of occasions of stumbling! for it must needs be that the occasions come; but woe to that man through whom the occasion cometh! 7

And if thy hand or thy foot causeth thee to stumble, cut it off, and cast it from thee: it is good for thee to enter into life maimed or halt, rather than having two hands or two feet to be cast into the eternal fire. 8

And if thine eye causeth thee to stumble, pluck it out, and cast it from thee: it is good for thee to enter into life with one eye, rather than having two eyes to be cast into the [2]hell of fire. 9

---

[1] Gr. *a millstone turned by an ass.*

[2] Gr. *Gehenna of fire.*

S. Mark ix. 43—50.

43 And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into [1]hell, into the unquenchable fire[2].

45 And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into [1]hell.

47 And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one
48 eye, rather than having two eyes to be cast into [1]hell; where their worm dieth not, and the fire is not quenched.

49
50 For every one shall be salted with fire[3]. Salt is good: but if the salt have lost its saltness, wherewith will ye season it?

Have salt in yourselves, and be at peace one with another.

CLIV.

CHRIST EXPLAINS THE PRINCIPLES UPON WHICH THE DISCIPLES SHOULD ACT TOWARDS THOSE DESPISED BY MEN.

S. Matt. xviii. 10—14.

10 SEE that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven[4].

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[1] Gr. *Gehenna*.

[2] Ver. 44 and 46 (which are identical with ver. 48) are omitted by the best ancient authorities.

[3] Many ancient authorities add *and every sacrifice shall be salted with salt*. See Lev. ii. 13.

[4] Many authorities, some ancient, insert ver. 11 *For the Son of man came to save that which was lost*. See Luke xix. 10.

How think ye? if any man have a hundred sheep, and 12
one of them be gone astray, doth he not leave the ninety
and nine, and go unto the mountains, and seek that which
goeth astray? And if so be that he find it, verily I say unto 13
you, he rejoiceth over it more than over the ninety and nine
which have not gone astray. Even so it is not [1]the will of 14
[2]your Father which is in heaven, that one of these little ones
should perish.

CLV.

CHRIST EXPLAINS THE PRINCIPLES BY WHICH THE DISCIPLES SHOULD BE GUIDED IN DEALING WITH THOSE PERSISTING IN SIN.

S. Matt. xviii. 15—20.

AND if thy brother sin [3]against thee,* go, shew him his 15
fault between thee and him alone: if he hear thee, thou hast
gained thy brother.

But if he hear *thee* not, take with thee one or two more, 16
that at the mouth of two witnesses or three every word may
be established.

[1] Gr. *a thing willed before your Father.*

[2] Some ancient authorities read *my.*

[3] Some ancient authorities omit *against thee.*

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* In Westcott and Hort's Greek Testament the words "against thee" disappear. That the directions given by our Lord could not be intended to apply to merely personal offences may be argued from the fact that just afterwards it is not only assumed that no directions have been given with reference to such offences, but they are dealt with as we should expect in an entirely different manner.

17 And if he refuse to hear them, tell it unto the [1]church: and if he refuse to hear the [1]church also, let him be unto thee as the Gentile and the publican.

18 Verily I say unto you,

What things soever ye shall bind on earth shall be bound in heaven: and what things soever ye shall loose on earth shall be loosed in heaven.

19 Again I say unto you, that if two of you shall agree on
earth as touching anything that they shall ask, it shall be
20 done for them of my Father which is in heaven. For where
two or three are gathered together in my name, there am I
in the midst of them.

CLVI.

CHRIST EXPLAINS THE PRINCIPLES WHICH SHOULD GUIDE THE DISCIPLES IN THE MATTER OF PERSONAL INJURIES.

S. Matt. xviii. 21—35.

21 THEN came Peter, and said to him,

Lord, how oft shall my brother sin against me, and I forgive him? until seven times?

22 Jesus saith unto him,

I say not unto thee, Until seven times; but, Until [2]seventy times seven.

23 Therefore is the kingdom of heaven likened unto a
certain king, which would make a reckoning with his
24 [3]servants. And when he had begun to reckon, one was
brought unto him, which owed him ten thousand [4]talents.

---

[1] Or, *congregation*

[2] Or, *seventy times and seven*

[3] Gr. *bondservants*.

[4] This talent was probably worth about £240.

But forasmuch as he had not *wherewith* to pay, his lord 25
commanded him to be sold, and his wife, and children, and
all that he had, and payment to be made.

The [1]servant therefore fell down and worshipped him, 26
saying,

Lord, have patience with me, and I will pay thee all.

And the lord of that [1]servant, being moved with com- 27
passion, released him, and forgave him the [2]debt.

But that [1]servant went out, and found one of his fellow- 28
servants, which owed him a hundred [3]pence: and he laid
hold on him, and took *him* by the throat, saying,

Pay what thou owest.

So his fellow-servant fell down and besought him, saying, 29

Have patience with me, and I will pay thee.

And he would not: but went and cast him into prison, 30
till he should pay that which was due.

So when his fellow-servants saw what was done, they 31
were exceeding sorry, and came and told unto their lord all
that was done.

Then his lord called him unto him, and saith to him, 32

Thou wicked [1]servant, I forgave thee all that debt, be-
cause thou besoughtest me: shouldest not thou also have had 33
mercy on thy fellow-servant, even as I had mercy on thee?

And his lord was wroth, and delivered him to the 34
tormentors, till he should pay all that was due.

So shall also my heavenly Father do unto you, if ye for- 35
give not every one his brother from your hearts.

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[1] Gr. *bondservant.*

[2] Gr. *loan.*

[3] The word in the Greek denotes a coin worth about eight pence halfpenny.

CLVII.

SUMMARIES IN S. MATTHEW AND S. MARK COVERING A PERIOD FROM THE DATE OF THE DISCOURSE AT CAPERNAUM JUST BEFORE THE FEAST OF TABERNACLES TO THE DATE OF CHRIST'S JOINING THE GALILEAN COMPANY GOING UP TO THE PASSOVER.

S. Matt. xix. 1, 2.

1 And it came to pass when Jesus had finished these words, he departed from Galilee, and came into the borders of Judæa beyond Jordan;

2 and great multitudes followed him; and he healed them there.

S. Mark x. 1.

1 And he arose from thence, and cometh into the borders of Judæa and beyond Jordan:
and multitudes come together unto him again;
and, as he was wont, he taught them again.

CHAPTER XV.

PART OF FOURTH YEAR OF MINISTRY.

§ CLVIII.——§ CLXX.

Christ at the Feast of Tabernacles.

Time. The end of September.

CLVIII.

CHRIST GOES UP TO THE FEAST OF TABERNACLES.

S. John vii. 2—11.

Now the feast of the Jews, the feast of tabernacles, was 2
at hand.

His brethren therefore said unto him, 3

Depart hence, and go into Judæa, that thy disciples also
may behold thy works which thou doest. For no man 4
doeth anything in secret, [1]and himself seeketh to be known
openly. If thou doest these things, manifest thyself to the
world.

For even his brethren did not believe on him. 5

Jesus therefore saith unto them, 6

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[1] Some ancient authorities read *and seeketh it to be known openly.*

My time is not yet come; but your time is alway ready.
7 The world cannot hate you; but me it hateth, because I testify of it, that its works are evil.

8 Go ye up unto the feast: I go not up [1]yet* unto this
9 feast; because my time is not yet fulfilled. And having said these things unto them, he abode *still* in Galilee.

10 But when his brethren were gone up unto the feast, then went he also up, not publicly, but as it were in secret.

CLIX.

CHRIST AT THE FEAST OF TABERNACLES.

S. John vii. 11—13.

11 The Jews therefore sought him at the feast, and said, Where is he?

12 And there was much murmuring among the multitudes concerning him: some said,

He is a good man;

others said,

Not so, but he leadeth the multitude astray.

13 Howbeit no man spake openly of him for fear of the Jews.

[1] Many ancient authorities omit *yet*.

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* In his Commentary on Tatian's Harmony, Ephrem Syrus has the following: "He said not, I do not ascend *to* this Feast but *in* this Feast" (Non dixit, non ascendo ad Festum hoc sed in festo hoc), Tatian therefore early in the second century apparently knew nothing of the reading of the Received Text of the present day in this passage. It is of course very easy to understand how likely it would be that a copyist might think that 'to this Feast' was required by the sense of the passage, and how therefore, if Tatian's reading was correct, the spurious reading crept in.

CLX.

CHRIST VINDICATES HIS AUTHORITY AS A DIVINE TEACHER.

S. John vii. 14—24.

BUT when it was now the midst of the feast Jesus went 14
up into the temple, and taught.

The Jews therefore marvelled, saying, 15

How knoweth this man letters, having never learned?

Jesus therefore answered them, and said, 16

My teaching is not mine, but his that sent me. If any 17
man willeth to do his will, he shall know of the teaching,
whether it be of God, or *whether* I speak from myself. He 18
that speaketh from himself seeketh his own glory: but he
that seeketh the glory of him that sent him, the same is true,
and no unrighteousness is in him.

Did not Moses give you the law, and *yet* none of you 19
doeth the law?

Why seek ye to kill me?

The multitude answered, 20

Thou hast a [1]devil: who seeketh to kill thee?

Jesus answered and said unto them, 21

I did one work, and ye all [2]marvel. For this cause hath 22
Moses given you circumcision (not that it is of Moses, but of
the fathers); and on the sabbath ye circumcise a man. If 23
a man receiveth circumcision on the sabbath, that the law of

---

[1] Gr. *demon*.

[2] Or, *marvel because of this. Moses hath given you circumcision*

Moses may not be broken; are ye wroth with me, because I made a man every whit whole on the sabbath?

24 Judge not according to appearance, but judge righteous judgement.

CLXI.

THE RELATIONS BETWEEN CHRIST AND THE JEWS.

S. John vii. 25—36.

25 SOME therefore of them of Jerusalem said,

26 Is not this he whom they seek to kill? And lo, he speaketh openly, and they say nothing unto him.

Can it be that the rulers indeed know that this is the
27 Christ? Howbeit we know this man whence he is: but when the Christ cometh, no one knoweth whence he is.

28 Jesus therefore cried in the temple, teaching and saying,

Ye both know me, and know whence I am; and I am not come of myself, but he that sent me is true, whom ye
29 know not. I know him; because I am from him, and he sent me.

30 They sought therefore to take him: and no man laid his hand on him, because his hour was not yet come.

31 But of the multitude many believed on him; and they said,

When the Christ shall come, will he do more signs than those which this man hath done?

32 The Pharisees heard the multitude murmuring these things concerning him;

and the chief priests and the Pharisees sent officers to
33 take him. Jesus therefore said,

Yet a little while am I with you, and I go unto him that
sent me. Ye shall seek me, and shall not find me: and 34
where I am, ye cannot come.

The Jews therefore said among themselves, 35

Whither will this man go that we shall not find him?
will he go unto the Dispersion [1]among the Greeks, and
teach the Greeks? What is this word that he said, Ye shall 36
seek me, and shall not find me: and where I am, ye cannot
come?

CLXII.

AN INVITATION—HOW RECEIVED.

S. John vii. 37—44.

Now on the last day, the great *day* of the feast, Jesus 37
stood and cried, saying,

If any man thirst, let him come unto me, and drink.
He that believeth on me, as the scripture hath said, out of 38
his belly shall flow rivers of living water.

But this spake he of the Spirit, which they that believed 39
on him were to receive: [2]for the Spirit was not yet *given*;
because Jesus was not yet glorified.

Some of the multitude therefore, when they heard these 40
words, said,

This is of a truth the prophet.

Others said, This is the Christ. 41

But some said, What, doth the Christ come out of
Galilee? Hath not the scripture said that the Christ 42

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[1] Gr. *of.*

[2] Some ancient authorities read *for the Holy Spirit was not yet given.*

cometh of the seed of David, and from Bethlehem, the village where David was?

43 So there arose a division in the multitude because of
44 him. And some of them would have taken him;
but no man laid hands on him.

CLXIII.

NICODEMUS AND THE PHARISEES.

S. John vii. 45—52.

45 The officers therefore came to the chief priests and Pharisees;
and they said unto them,
Why did ye not bring him?

46 The officers answered, Never man so spake.

47 The Pharisees therefore answered them,

48 Are ye also led astray? Hath any of the rulers believed
49 on him, or of the Pharisees? But this multitude which knoweth not the law are accursed.

50 Nicodemus saith unto them (he that came to him before, being one of them),

51 Doth our law judge a man, except it first hear from himself and know what he doeth?

52 They answered and said unto him,
Art thou also of Galilee? Search, and [1]see that out of Galilee ariseth no prophet.

---

[1] Or, *see: for out of Galilee &c.*

CLXIV.

THE WOMAN TAKEN IN ADULTERY.

S. John viii. 1—11.

[1][AND they went every man unto his own house: 53
but Jesus went unto the mount of Olives. 1

And early in the morning he came again into the temple, 2
and all the people came unto him;

and he sat down, and taught them.

And the scribes and the Pharisees bring a woman taken 3
in adultery; and having set her in the midst, they say unto 4
him,

[2]Master, this woman hath been taken in adultery, in the
very act. Now in the law Moses commanded us to stone 5
such: what then sayest thou of her?

And this they said, [3]tempting him, that they might have 6
whereof to accuse him.

But Jesus stooped down, and with his finger wrote on
the ground.

But when they continued asking him, he lifted up 7
himself, and said unto them,

He that is without sin among you, let him first cast a
stone at her.

And again he stooped down, and with his finger wrote 8
on the ground.

And they, when they heard it, went out one by one, 9
beginning from the eldest, *even* unto the last:

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[1] Most of the ancient authorities omit John vii. 53—viii. 11. Those which contain it vary much from each other.

[2] Or, *Teacher*

[3] Or, *trying*

and Jesus was left alone, and the woman, where she was, in the midst.

10 And Jesus lifted up himself, and said unto her,

Woman, where are they? did no man condemn thee?

11 And she said, No man, Lord.

And Jesus said,

Neither do I condemn thee: go thy way; from henceforth sin no more.]

CLXV.

CHRIST THE LIGHT OF THE WORLD.

S. John viii. 12—19.

12 AGAIN therefore Jesus spake unto them, saying,

I am the light of the world: he that followeth me shall not walk in the darkness, but shall have the light of life.

13 The Pharisees therefore said unto him,

Thou bearest witness of thyself; thy witness is not true.

14 Jesus answered and said unto them,

Even if I bear witness of myself, my witness is true;
for I know whence I came, and whither I go; but ye know
15 not whence I come, or whither I go. Ye judge after the
flesh; I judge no man.

16 Yea and if I judge, my judgement is true; for I am not
17 alone, but I and the Father that sent me. Yea and in your
18 law it is written, that the witness of two men is true. I am
he that beareth witness of myself, and the Father that sent
me beareth witness of me.

19 They said therefore unto him,

Where is thy Father?

Jesus answered,

Ye know neither me, nor my Father: if ye knew me, ye would know my Father also.

CLXVI.

CHRIST ANNOUNCES HIS APPROACHING DEPARTURE.

S. John viii. 20—24.

THESE words spake he in the treasury, as he taught in the temple: 20

and no man took him; because his hour was not yet come.

He said therefore again unto them, 21

I go away, and ye shall seek me, and shall die in your sin: whither I go, ye cannot come.

The Jews therefore said, 22

Will he kill himself, that he saith, Whither I go, ye cannot come?

And he said unto them, 23

Ye are from beneath; I am from above: ye are of this
world; I am not of this world. I said therefore unto you, 24
that ye shall die in your sins: for except ye believe that
[1]I am *he*, ye shall die in your sins.

CLXVII.

THE DIVINE CHARACTER OF CHRIST'S MISSION.

S. John viii. 25—29.

THEY said therefore unto him, 25

Who art thou?

[1] Or, *I am*

Jesus said unto them,

[1] Even that which I have also spoken unto you from the
26 beginning. I have many things to speak and to judge concerning you: howbeit he that sent me is true; and the things which I heard from him, these speak I [2] unto the world.

27 They perceived not that he spake to them of the Father.

28 Jesus therefore said,

When ye have lifted up the Son of man, then shall ye know that [3] I am *he*, and *that* I do nothing of myself, but as
29 the Father taught me, I speak these things. And he that sent me is with me; he hath not left me alone; for I do always the things that are pleasing to him.

CLXVIII.

CHRIST EXPLAINS THE NATURE OF REAL FREEDOM, AND THE FUTILITY OF CLAIMS RESTING UPON A MERELY NATURAL DESCENT FROM ABRAHAM.

S. John viii. 30—47.

30 As he spake these things, many believed on him.

31 Jesus therefore said to those Jews which had believed him,

If ye abide in my word, *then* are ye truly my disciples;
32 and ye shall know the truth, and the truth shall make you free.

33 They answered unto him,

---

[1] Or, How is it *that I even speak to you at all?*

[2] Gr. *into*.

[3] Or, *I am* Or, *I am* he: *and I do*

We be Abraham's seed, and have never yet been in bondage to any man: how sayest thou, Ye shall be made free?

Jesus answered them, 34

Verily, verily, I say unto you, Every one that committeth sin is the bondservant of sin. And the bondservant 35
abideth not in the house for ever: the son abideth for ever.
If therefore the Son shall make you free, ye shall be free 36
indeed.

I know that ye are Abraham's seed; yet ye seek to kill 37
me, because my word [1]hath not free course in you.

I speak the things which I have seen with [2]*my* Father: 38
and ye also do the things which ye heard from *your* father.

They answered and said unto him, 39

Our father is Abraham.

Jesus saith unto them,

If ye [3]were Abraham's children, [4]ye would do the works
of Abraham. But now ye seek to kill me, a man that hath 40
told you the truth, which I heard from God: this did not
Abraham.

Ye do the works of your father. 41

They said unto him,

We were not born of fornication; we have one Father, *even* God.

Jesus said unto them, 42

If God were your Father, ye would love me: for I came forth and am come from God; for neither have I come of

---

[1] Or, *hath no place in you*

[2] Or, *the Father: do ye also therefore the things which ye heard from the Father.*

[3] Gr. *are.*

[4] Some ancient authorities read *ye do the works of Abraham.*

43 myself, but he sent me. Why do ye not [1]understand my
44 speech? *Even* because ye cannot hear my word. Ye are
of *your* father the devil, and the lusts of your father it is
your will to do. He was a murderer from the beginning,
and [2]stood not in the truth, because there is no truth in
him. [3]When he speaketh a lie, he speaketh of his own:
45 for he is a liar, and the father thereof. But because I say
46 the truth, ye believe me not. Which of you convicteth me
47 of sin? If I say truth, why do ye not believe me? He
that is of God heareth the words of God: for this cause ye
hear *them* not, because ye are not of God.

CLXIX.

CHRIST'S SUPERIORITY TO ABRAHAM.

S. John viii. 48—58.

48 The Jews answered and said unto him,

Say we not well that thou art a Samaritan, and hast a [4]devil?

49 Jesus answered,

I have not a [4]devil; but I honour my Father, and ye
50 dishonour me. But I seek not mine own glory: there is
51 one that seeketh and judgeth. Verily, verily, I say unto
you, If a man keep my word, he shall never see death.

52 The Jews said unto him,

Now we know that thou hast a [4]devil. Abraham is
dead, and the prophets; and thou sayest, If a man keep

---

[1] Or, *know*

[2] Some ancient authorities read *standeth.*

[3] Or, *When* one *speaketh a lie, he speaketh of his own: for his father also is a liar.*

[4] Gr. *demon.*

my word, he shall never taste of death. Art thou greater 53
than our father Abraham, which is dead? and the prophets
are dead: whom makest thou thyself?

Jesus answered, 54

If I glorify myself, my glory is nothing: it is my Father
that glorifieth me; of whom ye say, that he is your God; and
ye have not known him: but I know him; and if I should 55
say, I know him not, I shall be like unto you, a liar: but I
know him, and keep his word. Your father Abraham 56
rejoiced [1]to see my day; and he saw it, and was glad.

The Jews therefore said unto him, 57

Thou art not yet fifty years old, and hast thou seen
Abraham? Jesus said unto them, 58

Verily, verily, I say unto you, Before Abraham [2]was,
I am.

CLXX.

CHRIST RETIRES BEFORE AN ATTEMPT TO STONE HIM.

S. John viii. 59.

THEY took up stones therefore to cast at him: 59
but Jesus [3]hid himself, and went out of the temple[4].

---

[1] Or, *that he should see*

[2] Gr. *was born.*

[3] Or, *was hidden, and went &c.*

[4] Many ancient authorities add *and going through the midst of them went his way, and so passed by.*

CHAPTER XVI.

PART OF FOURTH YEAR OF MINISTRY.

§ CLXXI.——§ CLXXXVIII.

The Second and Public Journey to Jerusalem

AND

The Teaching at the Feast of Dedication.

Time. From immediately after the Feast of Tabernacles to the Feast of Dedication.

CLXXI.

CHRIST AGAIN JOURNEYS TOWARDS JERUSALEM.

Time. Immediately after the Feast of Tabernacles. It will be observed that though S. Luke here, as so often elsewhere, omits what is recorded by another Evangelist yet the terms in which he resumes his narrative (*v.* 51) clearly imply that he did not intend it to be regarded as strictly continuous at this point.

S. Luke ix. 51—56.

51 AND it came to pass, when the days [1]were well-nigh come that he should be received up, he stedfastly set his

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[1] Gr. *were being fulfilled.*

face to go to Jerusalem, and sent messengers before his face: 52
and they went, and entered into a village of the Samaritans, to make ready for him.

And they did not receive him, because his face was *as* 53
though he were going to Jerusalem.

And when his disciples James and John saw *this*, they 54
said,

Lord, wilt thou that we bid fire to come down from heaven, and consume them[1]?

But he turned, and rebuked them[2]. 55

And they went to another village. 56

CLXXII.

CHRIST PREFACES THE MISSION OF THE SEVENTY BY WARNINGS AS TO THE TRIALS INSEPARABLE FROM THE SERVICE REQUIRED OF THEM.

S. Luke ix. 57—62.

AND as they went in the way, a certain man said unto 57
him,

I will follow thee whithersoever thou goest.

And Jesus said unto him, 58

The foxes have holes, and the birds of the heaven *have* [3]nests; but the Son of man hath not where to lay his head.

---

[1] Many ancient authorities add *even as Elijah did.*

[2] Some ancient authorities add *and said, Ye know not what manner of spirit ye are of.* Some, but fewer, add also *For the Son of man came not to destroy men's lives, but to save* them.

[3] Gr. *lodging-places.*

59 And he said unto another,
Follow me.
But he said,
Lord, suffer me first to go and bury my father.

60 But he said unto him,
Leave the dead to bury their own dead; but go thou and publish abroad the kingdom of God.

61 And another also said,
I will follow thee, Lord; but first suffer me to bid farewell to them that are at my house.

62 But Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

S. Matt. viii. 19—22.

19 And there came [1]a scribe, and said unto him,
[2]Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him,
The foxes have holes, and the birds of the heaven *have* [3]nests; but the Son of man hath not where to lay his head.

21 And another of the disciples said unto him,
Lord, suffer me first to go and bury my father.

22 But Jesus saith unto him,
Follow me; and leave the dead to bury their own dead.

---

[1] Gr. *one scribe.* [2] Or, *Teacher* [3] Gr. *lodging-places.*

CLXXIII.

THE MISSION OF THE SEVENTY.

Time. Between the Feast of Tabernacles at the end of September and the Feast of Dedication at the end of December.

S. Luke x. 1—16.

Now after these things the Lord appointed seventy[1] 1
others, and sent them two and two before his face into
every city and place, whither he himself was about to come.

And he said unto them, 2

The harvest is plenteous, but the labourers are few: pray ye therefore the Lord of the harvest, that he send forth labourers into his harvest.

Go your ways: behold, I send you forth as lambs in the 3
midst of wolves. Carry no purse, no wallet, no shoes: and 4
salute no man on the way.

And into whatsoever house ye shall [2]enter, first say, 5
Peace *be* to this house. And if a son of peace be there, 6
your peace shall rest upon [3]him: but if not, it shall turn to
you again. And in that same house remain, eating and 7
drinking such things as they give: for the labourer is worthy
of his hire. Go not from house to house.

And into whatsoever city ye enter, and they receive you, 8
eat such things as are set before you: and heal the sick that 9
are therein, and say unto them, The kingdom of God is
come nigh unto you. But into whatsoever city ye shall 10
enter, and they receive you not, go out into the streets
thereof and say, Even the dust from your city, that cleaveth 11

---

[1] Many ancient authorities add *and two*: and so in ver. 17.

[2] Or, *enter first, say*

[3] Or, *it*

to our feet, we do wipe off against you: howbeit know this,
12 that the kingdom of God is come nigh. I say unto you, It
shall be more tolerable in that day for Sodom, than for that
city.

13 Woe unto thee, Chorazin! woe unto thee, Bethsaida!
for if the [1]mighty works had been done in Tyre and Sidon,
which were done in you, they would have repented long ago,
14 sitting in sackcloth and ashes. Howbeit it shall be more
tolerable for Tyre and Sidon in the judgement, than for you.

15 And thou, Capernaum, shalt thou be exalted unto heaven? thou shalt be brought down unto Hades.

16 He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me.

S. Matt. xi. 20—24.

20 Then began he to upbraid the cities wherein most of his [1]mighty works were done, because they repented not.

21 Woe unto thee, Chorazin! woe unto thee, Bethsaida!
for if the [1]mighty works had been done in Tyre and Sidon
which were done in you, they would have repented long ago
22 in sackcloth and ashes. Howbeit I say unto you, it shall
be more tolerable for Tyre and Sidon in the day of judgement, than for you.

23 And thou, Capernaum, shalt thou be exalted unto
heaven? thou shalt [2]go down unto Hades: for if the
[1]mighty works had been done in Sodom which were done
24 in thee, it would have remained until this day. Howbeit I
say unto you, that it shall be more tolerable for the land of
Sodom in the day of judgement, than for thee.

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[1] Gr. *powers*.

[2] Many ancient authorities read *be brought down*.

CLXXIV.

THE RETURN OF THE SEVENTY.

Time. Immediately before the Feast of Dedication.

S. Luke x. 17—20.

AND the seventy returned with joy, saying, 17
Lord, even the [1]devils are subject unto us in thy name.
And he said unto them, 18
I beheld Satan fallen as lightning from heaven. Behold, 19
I have given you authority to tread upon serpents and
scorpions, and over all the power of the enemy: and nothing
shall in any wise hurt you. Howbeit in this rejoice not, 20
that the spirits are subject unto you; but rejoice that your
names are written in heaven.

CLXXV.

CHRIST REJOICES AT THE RESULT OF THE MISSION OF THE SEVENTY.

S. Luke x. 21—24.

IN that same hour he rejoiced [2]in the Holy Spirit, and 21
said,

I [3]thank thee, O Father, Lord of heaven and earth, that
thou didst hide these things from the wise and understanding,
and didst reveal them unto babes: yea, Father; [4]for so it
was well-pleasing in thy sight. All things have been deliver- 22
ed unto me of my Father: and no one knoweth who the
Son is, save the Father; and who the Father is, save the
Son, and he to whomsoever the Son willeth to reveal *him*.

---

[1] Gr. *demons.*

[2] Or, *by*

[3] Or, *praise*

[4] Or, *that*

23 And turning to the disciples, he said privately,

Blessed *are* the eyes which see the things that ye see:
24 for I say unto you, that many prophets and kings desired to see the things which ye see, and saw them not; and to hear the things which ye hear, and heard them not.

S. Matt. xi. 25—27.

25 At that season Jesus answered and said,

I [1]thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understand-
26 ing, and didst reveal them unto babes: yea, Father, [2]for so it was well-pleasing in thy sight.

27 All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal *him*.

CLXXVI.

"COME UNTO ME."

S. Matt. xi. 28—30.

28 Come unto me, all ye that labour and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 For my yoke is easy, and my burden is light.

---

[1] Or, *praise*

[2] Or, *that*

CLXXVII.

THE GOOD SAMARITAN.

S. Luke x. 25—37.

AND behold, a certain lawyer stood up and tempted him, saying, 25

[1] Master, what shall I do to inherit eternal life?

And he said unto him, 26

What is written in the law? how readest thou?

And he answering said, 27

Thou shalt love the Lord thy God [2] with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

And he said unto him, 28

Thou hast answered right: this do, and thou shalt live.

But he, desiring to justify himself, said unto Jesus, 29

And who is my neighbour?

Jesus made answer and said, 30

A certain man was going down from Jerusalem to Jericho; and he fell among robbers, which both stripped him and beat him, and departed, leaving him half dead.

And by chance a certain priest was going down that way: and when he saw him, he passed by on the other side. 31

And in like manner a Levite also, when he came to the place, and saw him, passed by on the other side. 32

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he was moved with compassion, and came to him, and bound up his wounds, 33 34 pouring on *them* oil and wine; and he set him on his own beast, and brought him to an inn, and took care of him.

---

[1] Or, *Teacher*

[2] Gr. *from.*

35 And on the morrow he took out two [1]pence, and gave them to the host, and said,

Take care of him; and whatsoever thou spendest more, I, when I come back again, will repay thee.

36 Which of these three, thinkest thou, proved neighbour unto him that fell among the robbers?

37 And he said,

He that shewed mercy on him.

And Jesus said unto him,

Go, and do thou likewise.

CLXXVIII.

MARTHA AND MARY.

Time. The Feast of Dedication.

S. Luke x. 38—42.

38 Now as they went on their way, he entered into a certain village:

And a certain woman named Martha received him into her house.

39 And she had a sister called Mary, which also sat at the Lord's feet, and heard his word.

40 But Martha was [2]cumbered about much serving; and she came up to him, and said,

Lord, dost thou not care that my sister did leave me to serve alone? bid her therefore that she help me.

41 But the Lord answered and said unto her,

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[1] See marginal note on Matt. xviii. 28.

[2] Gr. *distracted.*

[1]Martha, Martha, thou art anxious and troubled about many things: [2]but one thing is needful: for Mary hath 42 chosen the good part, which shall not be taken away from her.

CLXXIX.

CHRIST HEALS ONE BLIND FROM HIS BIRTH.

Time. The Feast of Dedication.

S. John ix. 1—7.

AND as he passed by, he saw a man blind from his birth. 1

And his disciples asked him, saying, 2

Rabbi, who did sin, this man, or his parents, that he should be born blind?

Jesus answered, Neither did this man sin, nor his 3
parents: but that the works of God should be made
manifest in him. We must work the works of him that 4
sent me, while it is day: the night cometh, when no man
can work. When I am in the world, I am the light of the 5
world.

When he had thus spoken, he spat on the ground, and 6 made clay of the spittle, [3]and anointed his eyes with the clay, and said unto him, 7

Go, wash in the pool of Siloam (which is by interpretation, Sent).

He went away therefore, and washed, and came seeing.

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[1] A few ancient authorities read *Martha, Martha, thou art troubled: Mary hath chosen &c.*

[2] Many ancient authorities read *but few things are needful, or one.*

[3] Or, *and with the clay thereof anointed* his *eyes*

CLXXX.

THE CHANGE WROUGHT IN THE BLIND MAN.

S. John ix. 8—12.

8 The neighbours therefore, and they which saw him aforetime, that he was a beggar, said,

Is not this he that sat and begged?

9 Others said, It is he:

Others said, No, but he is like him.

He said, I am *he*.

10 They said therefore unto him,

How then were thine eyes opened?

11 He answered, The man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to Siloam, and wash:

So I went away and washed, and I received sight.

12 And they said unto him, Where is he?

He saith, I know not.

CLXXXI.

THE PHARISEES QUESTION THE REALITY OF THE MIRACLE.

S. John ix. 13—34.

13 They bring to the Pharisees him that aforetime was blind.

14 Now it was the sabbath on the day when Jesus made the clay, and opened his eyes.

15 Again therefore the Pharisees also asked him how he received his sight.

And he said unto them, He put clay upon mine eyes, and I washed, and do see.

Some therefore of the Pharisees said, 16

This man is not from God, because he keepeth not the sabbath.

But others said, How can a man that is a sinner do such signs?

And there was a division among them.

They say therefore unto the blind man again, 17

What sayest thou of him, in that he opened thine eyes?

And he said, He is a prophet.

The Jews therefore did not believe concerning him, that 18
he had been blind, and had received his sight, until they
called the parents of him that had received his sight, and 19
asked them, saying, Is this your son, who ye say was born
blind? how then doth he now see?

His parents answered and said, 20

We know that this is our son, and that he was born
blind: but how he now seeth, we know not; or who opened 21
his eyes, we know not: ask him; he is of age; he shall
speak for himself.

These things said his parents, because they feared the 22
Jews: for the Jews had agreed already, that if any man
should confess him *to be* Christ, he should be put out of the
synagogue. Therefore said his parents, He is of age; ask 23
him.

So they called a second time the man that was blind, 24
and said unto him,

Give glory to God: we know that this man is a sinner.

He therefore answered, Whether he be a sinner, I know 25
not: one thing I know, that, whereas I was blind, now I see.

26 They said therefore unto him, What did he to thee? how opened he thine eyes?

27 He answered them, I told you even now, and ye did not hear: wherefore would ye hear it again? would ye also become his disciples?

28 And they reviled him, and said, Thou art his disciple;
29 but we are disciples of Moses. We know that God hath spoken unto Moses: but as for this man, we know not whence he is.

30 The man answered and said unto them,

Why, herein is the marvel, that ye know not whence he
31 is, and *yet* he opened mine eyes. We know that God heareth not sinners: but if any man be a worshipper of
32 God, and do his will, him he heareth. Since the world began it was never heard that any one opened the eyes of a
33 man born blind. If this man were not from God, he could do nothing.

34 They answered and said unto him,

Thou wast altogether born in sins, and dost thou teach us?

And they cast him out.

CLXXXII.

CHRIST FINDS AND TEACHES HIM WHOSE BLINDNESS HE HAD REMOVED.

S. John ix. 35—38.

35 JESUS heard that they had cast him out; and finding him, he said,

Dost thou believe on [1]the Son of God?

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[1] Many ancient authorities read *the Son of man*.

He answered and said, 36

And who is he, Lord, that I may believe on him?

Jesus said unto him, Thou hast both seen him, and he it 37
is that speaketh with thee.

And he said, Lord, I believe. 38

And he worshipped him.

CLXXXIII.

THE PARABOLIC MEANING OF THE HEALING OF THE BLIND.

S. John ix. 39—41.

And Jesus said, 39

For judgement came I into this world, that they which see not may see; and that they which see may become blind.

Those of the Pharisees which were with him heard these 40
things, and said unto him,

Are we also blind?

Jesus said unto them, If ye were blind, ye would have no 41
sin: but now ye say, We see: your sin remaineth.

CLXXXIV.

THE SHEEPFOLD AND THE SHEPHERD.

S. John x. 1—6.

Verily, verily, I say unto you, 1

He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief
and a robber. But he that entereth in by the door is [1]the 2

---

[1] Or, *a shepherd*

3 shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.

4 When he hath put forth all his own, he goeth before them, and the sheep follow him: for they know his voice.
5 And a stranger will they not follow, but will flee from him: for they know not the voice of strangers.

6 This [1]parable spake Jesus unto them: but they understood not what things they were which he spake unto them.

CLXXXV.

CHRIST THE DOOR OF THE SHEEP.

S. John x. 7—10.

7 JESUS therefore said unto them again,

Verily, verily, I say unto you, I am the door of the
8 sheep. All that came before me are thieves and robbers: but the sheep did not hear them.

9 I am the door: by me if any man enter in, he shall be saved, and shall go in and go out, and shall find pasture.

10 The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may [2]have *it* abundantly.

CLXXXVI.

THE GOOD SHEPHERD.

S. John x. 11—18.

11 I AM the good shepherd: the good shepherd layeth
12 down his life for the sheep. He that is a hireling, and not

---

[1] Or, *proverb*

[2] Or, *have abundance*

a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth *them*: *he fleeth* because 13 he is a hireling, and careth not for the sheep.

I am the good shepherd; and I know mine own, and 14 mine own know me, even as the Father knoweth me, and I 15 know the Father; and I lay down my life for the sheep.

And other sheep I have, which are not of this fold: 16 them also I must [1]bring, and they shall hear my voice; and [2]they shall become one flock, one shepherd.

Therefore doth the Father love me, because I lay down 17 my life, that I may take it again. No one [3]taketh it away 18 from me, but I lay it down of myself. I have [4]power to lay it down, and I have [4]power to take it again. This commandment received I from my Father.

CLXXXVII.

EFFECT OF CHRIST'S TEACHING.

S. John x. 19—21.

THERE arose a division again among the Jews because 19 of these words.

And many of them said, He hath a [5]devil, and is mad; 20 why hear ye him?

Others said, These are not the sayings of one possessed 21 with a [5]devil. Can a [5]devil open the eyes of the blind?

---

[1] Or, *lead* [2] Or, *there shall be one flock*

[3] Some ancient authorities read *took it away*.

[4] Or, *right* [5] Gr. *demon*.

CLXXXVIII.

THE FINAL RUPTURE WITH THE PHARISEES.

S. John x. 22—39.

22 [1]AND it was the feast of the dedication at Jerusalem:
23 it was winter; and Jesus was walking in the temple in
Solomon's porch.

24 The Jews therefore came round about him, and said unto him,

How long dost thou hold us in suspense? If thou art the Christ, tell us plainly.

25 Jesus answered them, I told you, and ye believe not:
the works that I do in my Father's name, these bear
26 witness of me. But ye believe not, because ye are not of
27 my sheep. My sheep hear my voice, and I know them,
28 and they follow me: and I give unto them eternal life;
and they shall never perish, and no one shall snatch them
29 out of my hand. [2]My Father, which hath given *them* unto
me, is greater than all; and no one is able to snatch [3]*them*
30 out of the Father's hand. I and the Father are one.

31 The Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from the Father; for which of those works do ye stone me?

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[1] Some ancient authorities read *At that time was the feast.*

[2] Some ancient authorities read *That which my Father hath given unto me.*

[3] Or, aught

The Jews answered him, For a good work we stone 33
thee not, but for blasphemy; and because that thou, being
a man, makest thyself God.

Jesus answered them, Is it not written in your law, I 34
said, Ye are gods? If he called them gods, unto whom the 35
word of God came (and the scripture cannot be broken),
say ye of him, whom the Father [1] sanctified and sent into 36
the world, Thou blasphemest; because I said, I am *the* Son
of God? If I do not the works of my Father, believe me 37
not. But if I do them, though ye believe not me, believe 38
the works: that ye may know and understand that the
Father is in me, and I in the Father.

They sought again to take him: and he went forth 39
out of their hand.

[1] Or, *consecrated*

CHAPTER XVII.

PART OF FOURTH YEAR OF MINISTRY.

§ CLXXXIX——§ CCVII.

Residence beyond Jordan

AND

The week before the Resurrection of Lazarus.

Time. A period of about a month, dealt with in summaries, and of an additional week of which details are given.

CLXXXIX.

CHRIST WHERE JOHN AT FIRST BAPTIZED.

Time. A period of about a month from the Feast of Dedication.

S. John x. 40—42.

40 And he went away again beyond Jordan into the place where John was at the first baptizing; and there he abode.

41 And many came unto him; and they said,

John indeed did no sign: but all things whatsoever John spake of this man were true.

42 And many believed on him there.

CXC.

PORTION OF SUMMARIES REPEATED FROM P. 232.

S. Matt. xix. 1, 2.

AND......Jesus......came into the borders of Judæa beyond Jordan; 1

and great multitudes followed him; and he healed them there. 2

S. Mark x. 1.

And he...cometh into the borders of Judæa and beyond Jordan: 1

and multitudes come together unto him again; and, as he was wont, he taught them again.

CXCI.

CHRIST TEACHES THE DISCIPLES TO PRAY.

Time. Whilst Christ was still in the place where John was at the first baptizing.

S. Luke xi. 1—4.

AND it came to pass, as he was praying in a certain place, that when he ceased, one of his disciples said unto him, 1

Lord, teach us to pray, even as John also taught his disciples.

And he said unto them, 2

When ye pray, say,

[1]Father, Hallowed be thy name. Thy kingdom come[2].
3 4 Give us day by day [3]our daily bread. And forgive us our sins; for we ourselves also forgive every one that is indebted to us. And bring us not into temptation[4].

CXCII.

CHRIST REMONSTRATES AGAINST THE WANT OF PERCEPTION OF HIS TRUE CHARACTER IMPLIED IN THE ABOVE REQUEST AND EXPLAINS HIS REASON FOR HAVING GRANTED IT*.

S. Luke xi. 5—8.

5 And he said unto them,

Which of you shall have a friend, and shall go unto him at midnight, and say to him, Friend, lend me three loaves;
6 for a friend of mine is come to me from a journey, and I
7 have nothing to set before him; and he from within shall answer and say,

Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee?

8 I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will arise and give him [5]as many as he needeth.

[1] Many ancient authorities read *Our Father, which art in heaven.* See Matt. vi. 9.

[2] Many ancient authorities add *Thy will be done, as in heaven, so on earth.* See Matt. vi. 10.

[3] Gr. *our bread for the coming day.*

[4] Many ancient authorities add *but deliver us from the evil* one (or, *from evil*). See Matt. vi. 13.

[5] Or, *whatsoever things*

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* See Introduction, Ch. VIII.

CXCIII.

PRAYER TO THE FATHER CANNOT FAIL TO BE ANSWERED.

S. Luke xi. 9—13.

AND I say unto you, 9

Ask, and it shall be given you; seek, and ye shall find;
knock, and it shall be opened unto you. For every one 10
that asketh receiveth; and he that seeketh findeth; and to
him that knocketh it shall be opened.

And of which of you that is a father shall his son ask [1]a 11
loaf, and he give him a stone? or a fish, and he for a fish
give him a serpent? Or *if* he shall ask an egg, will he give 12
him a scorpion?

If ye then, being evil, know how to give good gifts unto 13
your children, how much more shall *your* heavenly Father
give the Holy Spirit to them that ask him?

CXCIV.

WANTS MADE KNOWN TO CHRIST SUPPLIED THOUGH NOT IN THE MANNER EXPECTED.

Time. The first two days of the week before the Resurrection of Lazarus.

S. John xi. 1—6.

Now a certain man was sick, Lazarus of Bethany, of the 1
village of Mary and her sister Martha.

And it was that Mary which anointed the Lord with 2
ointment, and wiped his feet with her hair, whose brother
Lazarus was sick.

---

[1] Some ancient authorities omit *a loaf, and he give him a stone? or.*

3 The sisters therefore sent unto him, saying,
Lord, behold, he whom thou lovest is sick.

4 But when Jesus heard it, he said,
This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.
6 When therefore he heard that he was sick, he abode at that time two days in the place where he was.

CXCV.

CHRIST PROPOSES TO GO AGAIN INTO JUDÆA.

Time. The day on which Lazarus died and the third day in the week before his resurrection. (See John xi. 17. The burial would probably according to Jewish custom take place on the day of death.)

S. John xi. 7—16.

7 THEN after this he saith to the disciples,
Let us go into Judæa again.

8 The disciples say unto him,
Rabbi, the Jews were but now seeking to stone thee; and goest thou thither again?

9 Jesus answered, Are there not twelve hours in the day? If a man walk in the day, he stumbleth not, because he
10 seeth the light of this world. But if a man walk in the night, he stumbleth, because the light is not in him.

11 These things spake he: and after this he saith unto them,
Our friend Lazarus is fallen asleep; but I go, that I may awake him out of sleep.

12 The disciples therefore said unto him,

Lord, if he is fallen asleep, he will [1]recover.

Now Jesus had spoken of his death: but they thought that he spake of taking rest in sleep. 13

Then Jesus therefore said unto them plainly, 14

Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. 15

Thomas therefore, who is called [2]Didymus, said unto his fellow-disciples, 16

Let us also go, that we may die with him.

CXCVI.

CHRIST COMMENCES HIS JOURNEY INTO JUDÆA.

Time. The third and fourth days in the week before the Resurrection of Lazarus. N.B. It is at this point that confusion has been created by the insertion of "the displaced section."

S. Luke xiii. 22.

AND he went on his way through cities and villages, teaching, and journeying on unto Jerusalem. 22

CXCVII.

CHRIST FORETELLS THE REJECTION OF THE JEWS AND THE ACCEPTANCE OF THE GENTILES.

Time. A Friday being the fifth day in the week before the Resurrection of Lazarus (see *v.* 32).

S. Luke xiii. 23—30.

AND one said unto him, 23

Lord, are they few that be saved?

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[1] Gr. *be saved.*

[2] That is, *Twin.*

And he said unto them,

24 Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be [1]able.
25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, open to us; and he shall
26 answer and say to you, I know you not whence ye are; then shall ye begin to say, We did eat and drink in thy presence,
27 and thou didst teach in our streets; and he shall say, I tell you, I know not whence ye are; depart from me, all ye workers of iniquity.

28 There shall be the weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without.

29 And they shall come from the east and west, and from the north and south, and shall [2]sit down in the kingdom of God.

30 And behold, there are last which shall be first, and there are first which shall be last.

CXCVIII.

THE PHARISEES AND HEROD.

Time. The same day.

S. Luke xiii. 31—35.

31 In that very hour there came certain Pharisees, saying to him,

Get thee out, and go hence: for Herod would fain kill thee.

---

[1] Or, *able, when once*

[2] Gr. *recline.*

And he said unto them, 32
Go and say to that fox,
Behold, I cast out [1]devils and perform cures to-day and to-morrow, and the third *day* I am perfected.

Howbeit I must go on my way to-day and to-morrow 33 and the *day* following: for it cannot be that a prophet perish out of Jerusalem.

O Jerusalem, Jerusalem, which killeth the prophets, and 34 stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen *gathereth* her own brood under her wings, and ye would not! Behold, 35 your house is left unto you *desolate*: and I say unto you, Ye shall not see me, until ye shall say,

Blessed *is* he that cometh in the name of the Lord.

CXCIX.

CHRIST HEALS A MAN WITH THE DROPSY ON THE SABBATH DAY.

Time. A Sabbath being the second of the three days occupied in the Journey to Bethany.

S. Luke xiv. 1—6.

AND it came to pass, when he went into the house of one 1 of the rulers of the Pharisees on a sabbath to eat bread, that they were watching him.

And behold, there was before him a certain man which 2 had the dropsy.

And Jesus answering spake unto the lawyers and Pharisees, saying, 3

---

[1] Gr. *demons*.

Is it lawful to heal on the sabbath, or not?

4 But they held their peace.

And he took him, and healed him, and let him go.

5 And he said unto them,

Which of you shall have [1]an ass or an ox fallen into a well, and will not straightway draw him up on a sabbath day?

6 And they could not answer again unto these things.

CC.

CHRIST EXPOSES (1) THE PRIDE, AND (2) THE SELF-SEEKING OF THE PHARISEES.

Time. The same Sabbath.

S. Luke xiv. 7—14.

7 AND he spake a parable unto those which were bidden, when he marked how they chose out the chief seats; saying unto them,

8 When thou art bidden of any man to a marriage feast, [2]sit not down in the chief seat; lest haply a more honourable
9 man than thou be bidden of him, and he that bade thee and him shall come and say to thee, Give this man place; and then thou shalt begin with shame to take the lowest place.

10 But when thou art bidden, go and sit down in the lowest place; that when he that hath bidden thee cometh, he may say to thee, Friend, go up higher: then shalt thou have glory in the presence of all that sit at meat with thee.

11 For every one that exalteth himself shall be humbled; and he that humbleth himself shall be exalted.

---

[1] Many ancient authorities read *a son.* See ch. xiii. 15.

[2] Gr. *recline not.*

And he said to him also that had bidden him, 12

When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor rich neighbours; lest haply they also bid thee again, and a recompense be made thee. But when thou makest a feast, bid the poor, 13
the maimed, the lame, the blind: and thou shalt be blessed; 14
because they have not *wherewith* to recompense thee: for thou shalt be recompensed in the resurrection of the just.

CCI.

CHRIST PREDICTS THE EXCLUSION OF THE JEWS FROM THE KINGDOM WHICH HE WILL ESTABLISH.

Time. The same Sabbath.

S. Luke xiv. 15—24.

AND when one of them that sat at meat with him heard 15 these things, he said unto him,

Blessed is he that shall eat bread in the kingdom of God.

But he said unto him, 16

A certain man made a great supper; and he bade many: 17 and he sent forth his [1]servant at supper time to say to them that were bidden, Come; for *all* things are now ready.

And they all with one *consent* began to make excuse. 18

The first said unto him, I have bought a field, and I must needs go out and see it: I pray thee have me excused.

And another said, I have bought five yoke of oxen, and 19 I go to prove them: I pray thee have me excused.

---

[1] Gr. *bondservant.*

20 And another said, I have married a wife, and therefore I cannot come.

21 And the [1]servant came, and told his lord these things.

Then the master of the house being angry said to his [1]servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor and maimed and blind and lame.

22 And the [1]servant said, Lord, what thou didst command is done, and yet there is room.

23 And the lord said unto the [1]servant,

Go out into the highways and hedges, and constrain
24 *them* to come in, that my house may be filled. For I say
unto you, that none of those men which were bidden shall taste of my supper.

CCII.

CHRIST EXHORTS THE MULTITUDE NOT TO UNDER-ESTIMATE THE SACRIFICES WHICH HIS SERVICE WILL INVOLVE.

Time. The third day of the Journey to Bethany, being the first day of the week, and the day of the Resurrection of Lazarus.

S. Luke xiv. 25—35.

25 Now there went with him great multitudes:

and he turned, and said unto them,

26 If any man cometh unto me, and hateth not his own
father, and mother, and wife, and children, and brethren,
and sisters, yea, and his own life also, he cannot be my
27 disciple. Whosoever doth not bear his own cross, and
come after me, cannot be my disciple.

---

[1] Gr. *bondservant.*

For which of you, desiring to build a tower, doth not 28
first sit down and count the cost, whether he have *wherewith*
to complete it? Lest haply, when he hath laid a foundation, 29
and is not able to finish, all that behold begin to mock him,
saying, This man began to build, and was not able to 30
finish.

Or what king, as he goeth to encounter another king in 31
war, will not sit down first and take counsel whether he is
able with ten thousand to meet him that cometh against him
with twenty thousand? Or else, while the other is yet a 32
great way off, he sendeth an ambassage, and asketh
conditions of peace.

So therefore whosoever he be of you that renounceth 33
not all that he hath, he cannot be my disciple.

Salt therefore is good: but if even the salt have lost its 34
savour, wherewith shall it be seasoned? It is fit neither for 35
the land nor for the dunghill: *men* cast it out.

He that hath ears to hear, let him hear.

CCIII.

CHRIST EXPLAINS THE RELATIVE POSITIONS IN THE SIGHT OF GOD OF PUBLICANS AND SINNERS, AND OF THE PHARISEES.

Time. The same day.

S. Luke xv. 1—32.

Now all the publicans and sinners were drawing near 1
unto him for to hear him.

And both the Pharisees and the scribes murmured, 2
saying,

This man receiveth sinners, and eateth with them.

3 And he spake unto them this parable, saying,

4 What man of you, having a hundred sheep, and having lost one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?
5 And when he hath found it, he layeth it on his shoulders,
6 rejoicing. And when he cometh home, he calleth together his friends and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7 I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, *more* than over ninety and nine righteous persons, which need no repentance.

8 Or what woman having ten [1]pieces of silver, if she lose one piece, doth not light a lamp, and sweep the house, and
9 seek diligently until she find it? And when she hath found it, she calleth together her friends and neighbours, saying, Rejoice with me, for I have found the piece which I had lost.

10 Even so, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.

11 12 And he said, A certain man had two sons: and the younger of them said to his father,

Father, give me the portion of [2]*thy* substance that falleth to me.

And he divided unto them his living.

13 And not many days after the younger son gathered all together, and took his journey into a far country; and there he wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that country; and he began to be in want.

---

[1] Gr. *drachma*, a coin worth about eight pence.

[2] Gr. *the*.

And he went and joined himself to one of the citizens 15
of that country; and he sent him into his fields to feed
swine.

And he would fain have been filled with [1]the husks that 16
the swine did eat: and no man gave unto him.

But when he came to himself he said, 17

How many hired servants of my father's have bread
enough and to spare, and I perish here with hunger! I will 18
arise and go to my father, and will say unto him, Father, I
have sinned against heaven, and in thy sight: I am no more 19
worthy to be called thy son: make me as one of thy hired
servants.

And he arose, and came to his father. 20

But while he was yet afar off, his father saw him, and
was moved with compassion, and ran, and fell on his neck,
and [2]kissed him.

And the son said unto him, 21

Father, I have sinned against heaven, and in thy sight:
I am no more worthy to be called thy son[3].

But the father said to his [4]servants, 22

Bring forth quickly the best robe, and put it on him;
and put a ring on his hand, and shoes on his feet: and bring 23
the fatted calf, *and* kill it, and let us eat, and make merry:
for this my son was dead, and is alive again; he was lost, 24
and is found.

And they began to be merry.

Now his elder son was in the field: 25

---

[1] Gr. *the pods of the carob tree.*

[2] Gr. *kissed him much.*

[3] Some ancient authorities add *make me as one of thy hired servants.* See ver. 19.

[4] Gr. *bondservants.*

and as he came and drew nigh to the house, he heard music and dancing.

26 And he called to him one of the [1]servants, and inquired what these things might be.

27 And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28 But he was angry, and would not go in:
and his father came out, and intreated him.

29 But he answered and said to his father,
Lo, these many years do I serve thee, and I never transgressed a commandment of thine: and *yet* thou never gavest me a kid, that I might make merry with my friends:
30 but when this thy son came, which hath devoured thy living with harlots, thou killedst for him the fatted calf.

31 And he said unto him,
[2]Son, thou art ever with me, and all that is mine is thine.
32 But it was meet to make merry and be glad: for this thy brother was dead, and is alive *again*; and *was* lost, and is found.

CCIV.

THE EXACTIONS AND SELF-SEEKING OF THE PHARISEES MAY YET BE REPENTED OF*.

Time. The same day.

S. Luke xvi. 1—13.

1 AND he said also unto the disciples,
There was a certain rich man, which had a steward;

[1] Gr. *bondservants.* [2] Gr. *Child.*

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* See Introduction, Ch. VII.

and the same was accused unto him that he was wasting his goods.

And he called him, and said unto him, 2

What is this that I hear of thee? render the account of thy stewardship; for thou canst be no longer steward.

And the steward said within himself, 3

What shall I do, seeing that my lord taketh away the stewardship from me? I have not strength to dig; to beg
I am ashamed. I am resolved what to do, that, when I am 4
put out of the stewardship, they may receive me into their houses.

And calling to him each one of his lord's debtors, he 5
said to the first, How much owest thou unto my lord?

And he said, A hundred [1]measures of oil. 6

And he said unto him, Take thy [2]bond, and sit down quickly and write fifty.

Then said he to another, And how much owest thou? 7

And he said, A hundred [3]measures of wheat.

He saith unto him, Take thy [2]bond, and write fourscore.

And his lord commended [4]the unrighteous steward 8
because he had done wisely: for the sons of this [5]world are for their own generation wiser than the sons of the light.

And I say unto you, Make to yourselves friends [6]by 9
means of the mammon of unrighteousness; that, when it shall fail, they may receive you into the eternal tabernacles.
He that is faithful in a very little is faithful also in much: 10

---

[1] Gr. *baths*, the bath being a Hebrew measure. See Ezek. xlv. 10, 11, 14.

[2] Gr. *writings*.

[3] Gr. *cors*, the cor being a Hebrew measure. See Ezek. xlv. 14.

[4] Gr. *the steward of unrighteousness*.

[5] Or, *age*

[6] Gr. *out of*.

and he that is unrighteous in a very little is unrighteous also
11 in much. If therefore ye have not been faithful in the
unrighteous mammon, who will commit to your trust the
12 true *riches*? And if ye have not been faithful in that which
is another's, who will give you that which is [1]your own?

13 No [2]servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to one, and despise the other.

Ye cannot serve God and mammon.

CCV.

CHRIST EXPOSES THE FALLACY OF THE ARGUMENTS BY WHICH THE PHARISEES JUSTIFIED THEIR EXCLUSIVENESS.

Time. The same day.

S. Luke xvi. 14—18.

14 AND the Pharisees, who were lovers of money, heard all these things;

and they scoffed at him.

15 And he said unto them,

Ye are they that justify yourselves in the sight of men; but God knoweth your hearts: for that which is exalted among men is an abomination in the sight of God.

16 The law and the prophets *were* until John: from that
time the gospel of the kingdom of God is preached, and
17 every man entereth violently into it. But it is easier for
heaven and earth to pass away, than for one tittle of the law

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[1] Some ancient authorities read *our own.*

[2] Gr. *household-servant.*

to fall. Every one that putteth away his wife, and marrieth 18
another, committeth adultery: and he that marrieth one
that is put away from a husband committeth adultery.

CCVI.

THE POSITION OF THE PHARISEES AND PUBLICANS SHALL HEREAFTER BE REVERSED.

Time. The same day, and immediately before the Resurrection of Lazarus.

S. Luke xvi. 19—31.

Now there was a certain rich man, and he was clothed 19
in purple and fine linen, [1]faring sumptuously every day:
and a certain beggar named Lazarus was laid at his gate, 20
full of sores, and desiring to be fed with the *crumbs* that fell 21
from the rich man's table; yea, even the dogs came and
licked his sores.

And it came to pass, that the beggar died, and that he 22
was carried away by the angels into Abraham's bosom:

and the rich man also died, and was buried. And in 23
Hades he lifted up his eyes, being in torments, and seeth
Abraham afar off, and Lazarus in his bosom.

And he cried and said, 24

Father Abraham, have mercy on me, and send Lazarus,
that he may dip the tip of his finger in water, and cool my
tongue; for I am in anguish in this flame.

But Abraham said, 25

[2]Son, remember that thou in thy lifetime receivedst thy

---

[1] Or, *living in mirth and splendour every day*

[2] Gr. *Child.*

good things, and Lazarus in like manner evil things: but now
26 here he is comforted, and thou art in anguish. And [1]beside all this, between us and you there is a great gulf fixed, that they which would pass from hence to you may not be able, and that none may cross over from thence to us.

27 And he said, I pray thee therefore, father, that thou
28 wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 But Abraham saith,

They have Moses and the prophets; let them hear them.

30 And he said, Nay, father Abraham: but if one go to them from the dead, they will repent.

31 And he said unto him,

If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead.

CCVII.

THE RAISING OF LAZARUS.

Time. "The third day I shall be perfected."

S. John xi. 17—44.

17 So when Jesus came, he found that he had been in the tomb four days already.

18 Now Bethany was nigh unto Jerusalem, about fifteen
19 furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother.

---

[1] Or, *in all these things*

Martha therefore, when she heard that Jesus was coming, 20
went and met him:

but Mary still sat in the house.

Martha therefore said unto Jesus, 21

Lord, if thou hadst been here, my brother had not died.
And even now I know that, whatsoever thou shalt ask of 22
God, God will give thee.

Jesus saith unto her, 23

Thy brother shall rise again.

Martha saith unto him, I know that he shall rise again 24
in the resurrection at the last day.

Jesus said unto her, 25

I am the resurrection, and the life: he that believeth on
me, though he die, yet shall he live: and whosoever liveth 26
and believeth on me shall never die.

Believest thou this?

She saith unto him, Yea, Lord: I have believed that 27
thou art the Christ, the Son of God, *even* he that cometh
into the world.

And when she had said this, she went away, and called 28
Mary [1] her sister secretly, saying,

The [2] Master is here, and calleth thee.

And she, when she heard it, arose quickly, and went 29
unto him.

(Now Jesus was not yet come into the village, but was 30
still in the place where Martha met him.)

The Jews then which were with her in the house, and 31
were comforting her, when they saw Mary, that she rose up
quickly and went out, followed her, supposing that she was
going unto the tomb to [3] weep there.

---

[1] Or, *her sister, saying secretly* [2] Or, *Teacher* [3] Gr. *wail.*

32 Mary therefore, when she came where Jesus was, and saw him, fell down at his feet, saying unto him,

Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her [1]weeping, and the Jews *also* [1]weeping which came with her, he [2]groaned in the spirit,
34 and [3]was troubled, and said,

Where have ye laid him?

They say unto him, Lord, come and see.

35 Jesus wept.

36 The Jews therefore said, Behold how he loved him!

37 But some of them said, Could not this man, which opened the eyes of him that was blind, have caused that this man also should not die?

38 Jesus therefore again [4]groaning in himself cometh to the tomb.

Now it was a cave, and a stone lay [5]against it.

39 Jesus saith, Take ye away the stone.

Martha, the sister of him that was dead, saith unto him,

Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that, if thou believedst, thou shouldest see the glory of God?

41 So they took away the stone.

And Jesus lifted up his eyes, and said,

42 Father, I thank thee that thou heardest me. And I knew that thou hearest me always: but because of the multitude which standeth around I said it, that they may believe that thou didst send me.

---

[1] Gr. *wailing*. [2] Or, *was moved with indignation in the spirit*

[3] Gr. *troubled himself*.

[4] Or, *being moved with indignation in himself* [5] Or, *upon*

And when he had thus spoken, he cried with a loud voice, 43
Lazarus, come forth.
He that was dead came forth, bound hand and foot with [1]grave-clothes; 44
and his face was bound about with a napkin.
Jesus saith unto them,
Loose him, and let him go.

---

[1] Gr. *grave-bands.*

CHAPTER XVIII.

END OF THE FOURTH YEAR OF MINISTRY.

§ CCVIII——§ CCXXIX.

The Tarrying at Ephraim,

AND

The Journey to the Last Passover.

Time. A period of about six weeks or two months.

CCVIII.

THE OFFENCE TO THE PHARISEES CAUSED BY THE RAISING OF LAZARUS.

S. John xi. 45—53.

45 Many therefore of the Jews, which came to Mary and beheld [1]that which he did, believed on him.

46 But some of them went away to the Pharisees, and told them the things which Jesus had done.

47 The chief priests therefore and the Pharisees gathered a council, and said,

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[1] Many ancient authorities read *the things which he did.*

What do we? for this man doeth many signs. If we 48
let him thus alone, all men will believe on him: and the Romans will come and take away both our place and our nation.

But a certain one of them, Caiaphas, being high priest 49
that year, said unto them,

Ye know nothing at all, nor do ye take account that it 50
is expedient for you that one man should die for the people, and that the whole nation perish not.

Now this he said not of himself: but being high priest 51
that year, he prophesied that Jesus should die for the
nation; and not for the nation only, but that he might also 52
gather together into one the children of God that are scattered abroad.

So from that day forth they took counsel that they 53
might put him to death.

CCIX.

OFFENCES AND THE DUTY OF FORGIVENESS.

S. Luke xvii. 1—4.

And he said unto his disciples, 1

It is impossible but that occasions of stumbling should
come: but woe unto him, through whom they come! It 2
were well for him if a millstone were hanged about his neck, and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.

Take heed to yourselves: if thy brother sin, rebuke 3
him; and if he repent, forgive him. And if he sin against 4
thee seven times in the day, and seven times turn again to thee, saying, I repent; thou shalt forgive him.

CCX.

CHRIST TARRIES AT EPHRAIM.

Time. A period of about six weeks before the Passover.

S. John xi. 54.

54 JESUS therefore walked no more openly among the Jews, but departed thence into the country near to the wilderness, into a city called Ephraim;

and there he tarried with the disciples.

CCXI.

FAITH AND OBEDIENCE.

Time. During the Sojourn at Ephraim.

S. Luke xvii. 5—10.

5 AND the apostles said unto the Lord, Increase our faith.

6 And the Lord said, If ye have faith as a grain of mustard seed, ye would say unto this sycamine tree, Be thou rooted up, and be thou planted in the sea; and it would have obeyed you.

7 But who is there of you, having a [1]servant plowing or keeping sheep, that will say unto him, when he is come in from the field, Come straightway and sit down to meat;
8 and will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink?

9 Doth he thank the [1]servant because he did the things that were commanded?

---

[1] Gr. *bondservant.*

Even so ye also, when ye shall have done all the 10
things that are commanded you, say, We are unprofitable
[1]servants; we have done that which it was our duty to do.

CCXII.

THE CONDUCT OF JEWS COMPARED WITH THAT OF A SAMARITAN.

Time. At the commencement of the last Journey to Jerusalem.

S. Luke xvii. 11—19.

And it came to pass, [2]as they were on the way to 11
Jerusalem, that he was passing [3]through the midst of
Samaria and Galilee.

And as he entered into a certain village, there met him 12
ten men that were lepers, which stood afar off:

and they lifted up their voices, saying, 13

Jesus, Master, have mercy on us.

And when he saw them, he said unto them, 14

Go and shew yourselves unto the priests.

And it came to pass, as they went, they were cleansed.

And one of them, when he saw that he was healed, 15
turned back, with a loud voice glorifying God; and he fell 16
upon his face at his feet, giving him thanks:

and he was a Samaritan.

And Jesus answering said, Were not the ten cleansed? 17
but where are the nine? [4]Were there none found that 18
returned to give glory to God, save this [5]stranger?

---

[1] Gr. *bondservants.*

[2] Or, *as he was*

[3] Or, *between*

[4] Or, *There were none found...save this stranger*

[5] Or, *alien*

19 And he said unto him, Arise, and go thy way: thy faith hath [1]made thee whole.

CCXIII.

THE FUTURE ESTABLISHMENT OF THE KINGDOM OF GOD.

Time. During the Journey to the last Passover.

S. Luke xvii. 20—37.

20 AND being asked by the Pharisees, when the kingdom of God cometh, he answered them and said,

The kingdom of God cometh not with observation:
21 neither shall they say, Lo, here! or, There! for lo, the kingdom of God is [2]within you.

22 And he said unto the disciples,

The days will come, when ye shall desire to see one of
23 the days of the Son of man, and ye shall not see it. And they shall say to you, Lo, there! Lo, here! go not away,
24 nor follow after *them*: for as the lightning, when it lighteneth out of the one part under the heaven, shineth unto the other part under heaven; so shall the Son of man be [3]in
25 his day. But first must he suffer many things and be rejected of this generation.

26 And as it came to pass in the days of Noah, even so
27 shall it be also in the days of the Son of man. They ate, they drank, they married, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all.

---

[1] Or, *saved thee*
[2] Or, *in the midst of you*
[3] Some ancient authorities omit *in his day.*

Likewise even as it came to pass in the days of Lot; 28
they ate, they drank, they bought, they sold, they planted,
they builded; but in the day that Lot went out from Sodom 29
it rained fire and brimstone from heaven, and destroyed
them all:

after the same manner shall it be in the day that the 30
Son of man is revealed.

In that day, he which shall be on the housetop, and 31
his goods in the house, let him not go down to take them
away: and let him that is in the field likewise not return
back.

Remember Lot's wife. 32

Whosoever shall seek to gain his [1]life shall lose it: but 33
whosoever shall lose *his* [1]*life* shall [2]preserve it.

I say unto you, In that night there shall be two men on 34
one bed; the one shall be taken, and the other shall
be left.

There shall be two women grinding together; the one 35
shall be taken, and the other shall be left[3].

And they answering say unto him, Where, Lord? 37

And he said unto them,

Where the body *is*, thither will the [4]eagles also be
gathered together.

---

[1] Or, *soul*

[2] Gr. *save it alive.*

[3] Some ancient authorities add ver. 36 *There shall be two men in the field; the one shall be taken, and the other shall be left.*

[4] Or, *vultures*

CCXIV.

IN HER WIDOWHOOD THE PRAYERS OF THE CHURCH SHALL BE HEARD*.

Time. During the last Journey to Jerusalem.

S. Luke xviii. 1—8.

1 And he spake a parable unto them to the end that they
2 ought always to pray, and not to faint; saying,
There was in a city a judge, which feared not God, and
3 regarded not man: and there was a widow in that city; and she came oft unto him, saying, [1]Avenge me of mine adversary.

4 And he would not for a while: but afterward he said within himself,

5 Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest she [2]wear me out by her continual coming.

6 And the Lord said, Hear what [3]the unrighteous judge
7 saith. And shall not God avenge his elect, which cry to him day and night, and he is longsuffering over them?

8 I say unto you, that he will avenge them speedily.
Howbeit when the Son of man cometh, shall he find [4]faith on the earth?

[1] Or, *Do me justice of*: and so in ver. 5, 7, 8.
[2] Gr. *bruise*.
[3] Gr. *the judge of unrighteousness*.
[4] Or, *the faith*

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* See Introduction, Ch. VII.

CCXV.

THE PUBLICAN ACCEPTED BEFORE THE PHARISEE.

Time. During the last Journey to Jerusalem.

S. Luke xviii. 9—14.

AND he spake also this parable unto certain which 9
trusted in themselves that they were righteous, and set [1]all
others at nought.

Two men went up into the temple to pray; the one a 10
Pharisee, and the other a publican.

The Pharisee stood and prayed thus with himself, 11

God, I thank thee, that I am not as the rest of men,
extortioners, unjust, adulterers, or even as this publican. I 12
fast twice in the week; I give tithes of all that I get.

But the publican, standing afar off, would not lift up so 13
much as his eyes unto heaven, but smote his breast, saying,

God, [2]be merciful to me [3]a sinner.

I say unto you, This man went down to his house 14
justified rather than the other: for every one that exalteth
himself shall be humbled; but he that humbleth himself
shall be exalted.

---

[1] Gr. *the rest.*

[2] Or, *be propitiated*

[3] Or, *the sinner*

CCXVI.

THE JEWISH LAW OF DIVORCE.

(Spoken publicly to the Jews.)

Time. During the last Journey to Jerusalem.

S. Matt. xix. 3—9.

3 And there came unto him [1] Pharisees, tempting him, and saying,

Is it lawful *for a man* to put away his wife for every
4 cause? And he answered and said,

Have ye not read, that he which [2] made *them* from the
5 beginning made them male and female, and said, For this cause shall a man leave his father and mother, and shall cleave to his wife; and the twain shall become one flesh?
6 So that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder.

7 They say unto him,

Why then did Moses command to give a bill of divorcement, and to put *her* away?

8 He saith unto them,

Moses for your hardness of heart suffered you to put away your wives: but from the beginning it hath not been
9 so. And I say unto you,

Whosoever shall put away his wife, [3] except for fornication, and shall marry another, committeth adultery: [1]and he that marrieth her when she is put away committeth adultery.

---

[1] Many authorities, some ancient, insert *the.*

[2] Some ancient authorities read *created.*

[3] Some ancient authorities read *saving for the cause of fornication, maketh her an adulteress*: as in ch. v. 32.

S. Mark x. 2—9.

And there came unto him Pharisees, and asked him, 2
Is it lawful for a man to put away *his* wife? tempting him.
And he answered and said unto them, 3
What did Moses command you?
And they said, Moses suffered to write a bill of divorcement, and to put her away. 4
But Jesus said unto them, 5
For your hardness of heart he wrote you this commandment. But from the beginning of the creation, Male and 6
female made he them. For this cause shall a man leave his 7
father and mother, [2]and shall cleave to his wife; and the 8
twain shall become one flesh: so that they are no more twain, but one flesh. What therefore God hath joined 9
together, let not man put asunder.

CCXVII.

THE CHRISTIAN LAW OF MARRIAGE.

(Spoken privately to the Disciples.)

Time. Whilst "in the house" during the last Journey to Jerusalem.

S. Matt. xix. 10—12.

THE disciples say unto him, 10
If the case of the man is so with his wife, it is not expedient to marry.

---

[1] The following words, to the end of the verse, are omitted by some ancient authorities.

[2] Some ancient authorities omit *and shall cleave to his wife.*

11 But he said unto them,

All men cannot receive this saying, but they to whom it
12 is given. For there are eunuchs, which were so born from
their mother's womb: and there are eunuchs, which were
made eunuchs by men: and there are eunuchs, which made
themselves eunuchs for the kingdom of heaven's sake.

He that is able to receive it, let him receive it.

S. Mark x. 10—12.

10 And in the house the disciples asked him again of this matter.

11 And he saith unto them, Whosoever shall put away his
wife, and marry another, committeth adultery against her:
12 and if she herself shall put away her husband, and marry
another, she committeth adultery.

CCXVIII.

CHRIST BLESSES LITTLE CHILDREN.

S. Mark x. 13—16.

13 And they brought unto him little children, that he should touch them:

and the disciples rebuked them.

14 But when Jesus saw it, he was moved with indignation, and said unto them,

Suffer the little children to come unto me; forbid them
15 not: for of such is the kingdom of God. Verily I say unto
you, Whosoever shall not receive the kingdom of God as a
little child, he shall in no wise enter therein.

16 And he took them in his arms, and blessed them, laying his hands upon them.

S. Matt. xix. 13—15.

Then were there brought unto him little children, that 13
he should lay his hands on them, and pray:

and the disciples rebuked them.

But Jesus said, Suffer the little children, and forbid them 14
not, to come unto me: for of such is the kingdom of heaven.

And he laid his hands on them, and departed thence. 15

S. Luke xviii. 15—17.

And they brought unto him also their babes, that he 15
should touch them:

but when the disciples saw it, they rebuked them.

But Jesus called them unto him, saying, 16

Suffer the little children to come unto me, and forbid
them not: for of such is the kingdom of God. Verily I say 17
unto you, Whosoever shall not receive the kingdom of God
as a little child, he shall in no wise enter therein.

CCXIX.

THE YOUNG RULER.

Time. At the commencement of a fresh stage of the last Journey to Jerusalem.

S. Matt. xix. 16—22.

And behold, one came to him and said, 16

[1][2] Master, what good thing shall I do, that I may have eternal life?

---

[1] Or, *Teacher*

[2] Some ancient authorities read *Good Master*. See Mark x. 17; Luke xviii. 18.

17 And he said unto him,

[1]Why askest thou me concerning that which is good? One there is who is good: but if thou wouldest enter into life, keep the commandments.

18 He saith unto him, Which?

And Jesus said, Thou shalt not kill, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear
19 false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.

20 The young man saith unto him,

All these things have I observed: what lack I yet?

21 Jesus said unto him, If thou wouldest be perfect, go, sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

22 But when the young man heard the saying, he went away sorrowful: for he was one that had great possessions.

S. Mark x. 17—22.

17 And as he was going forth [2]into the way, there ran one to him, and kneeled to him, and asked him,

Good [3]Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good?
19 none is good save one, *even* God. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honour thy father and mother.

20 And he said unto him,

---

[1] Some ancient authorities read *Why callest thou me good? None is good save one*, even *God*. See Mark x. 18; Luke xviii. 19.

[2] Or, *on his way*

[3] Or, *Teacher*

[1]Master, all these things have I observed from my youth.

And Jesus looking upon him loved him, and said unto him, 21

One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.

But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions. 22

S. Luke xviii. 18—23.

And a certain ruler asked him, saying, 18

Good [1]Master, what shall I do to inherit eternal life?

And Jesus said unto him, Why callest thou me good? 19
none is good, save one, *even* God. Thou knowest the 20
commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and mother.

And he said, All these things have I observed from my youth up. 21

And when Jesus heard it, he said unto him, 22

One thing thou lackest yet: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me.

But when he heard these things, he became exceeding sorrowful; for he was very rich. 23

---

[1] Or, *Teacher*

CCXX.

THE DIFFICULTIES OF THE RICH.

S. Mark x. 23—27.

23 And Jesus looked round about, and saith unto his disciples,

How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were amazed at his words.

But Jesus answereth again, and saith unto them,

Children, how hard is it [1]for them that trust in riches to
25 enter into the kingdom of God! It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26 And they were astonished exceedingly, saying [2]unto him,

Then who can be saved?

27 Jesus looking upon them saith,

With men it is impossible, but not with God: for all things are possible with God.

S. Matt. xix. 23—26.

23 And Jesus said unto his disciples,

Verily I say unto you, It is hard for a rich man to enter into the kingdom of heaven.

24 And again I say unto you, It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

---

[1] Some ancient authorities omit *for them that trust in riches.*

[2] Many ancient authorities read *among themselves.*

And when the disciples heard it, they were astonished 25
exceedingly, saying, Who then can be saved?

And Jesus looking upon *them* said to them, 26

With men this is impossible; but with God all things are possible.

S. Luke xviii. 24—27.

And Jesus seeing him said, 24

How hardly shall they that have riches enter into the
kingdom of God! For it is easier for a camel to enter in 25
through a needle's eye, than for a rich man to enter into the
kingdom of God.

And they that heard it said, 26

Then who can be saved?

But he said, The things which are impossible with men 27
are possible with God.

CCXXI.

THE REWARD OF FOLLOWING CHRIST.

S. Matt. xix. 27—30.

THEN answered Peter and said unto him, 27

Lo, we have left all, and followed thee; what then shall we have?

And Jesus said unto them, 28

Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

And every one that hath left houses, or brethren, or 29 sisters, or father, or mother,[1] or children, or lands, for my name's sake, shall receive [2]a hundredfold, and shall inherit eternal life.

30 But many shall be last *that are* first; and first *that are* last.

S. Mark x. 28—31.

28 Peter began to say unto him,

Lo, we have left all, and have followed thee.

29 Jesus said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake,
30 but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the [3]world to come eternal life.

31 But many *that are* first shall be last; and the last first.

S. Luke xviii. 28—30.

28 And Peter said, Lo, we have left [4]our own, and followed thee.

29 And he said unto them,

Verily I say unto you, There is no man that hath left house, or wife, or brethren, or parents, or children, for the
30 kingdom of God's sake, who shall not receive manifold more in this time, and in the [3]world to come eternal life.

---

[1] Many ancient authorities add *or wife*: as in Luke xviii. 29.

[2] Some ancient authorities read *manifold*.

[3] Or, *age*

[4] Or, *our own* homes

CCXXII.

THE LABOURERS IN THE VINEYARD.

Time. The last Journey to Jerusalem.

S. Matt. xx. 1—16.

For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard. 1

And when he had agreed with the labourers for a [1]penny a day, he sent them into his vineyard. 2

And he went out about the third hour, and saw others 3
standing in the marketplace idle; and to them he said, Go 4
ye also into the vineyard, and whatsoever is right I will
give you.

And they went their way.

Again he went out about the sixth and the ninth hour, and did likewise. 5

And about the eleventh *hour* he went out, and found others standing; and he saith unto them, Why stand ye here all the day idle? 6

They say unto him, Because no man hath hired us. 7

He saith unto them, Go ye also into the vineyard.

And when even was come, the lord of the vineyard saith unto his steward, 8

Call the labourers, and pay them their hire, beginning from the last unto the first.

And when they came that *were hired* about the eleventh hour, they received every man a [1]penny. 9

---

[1] See marginal note on ch. xviii. 28.

10 And when the first came, they supposed that they would
receive more; and they likewise received every man a
11 [1]penny. And when they received it, they murmured against
12 the householder, saying, These last have spent *but* one hour,
and thou hast made them equal unto us, which have borne
the burden of the day and the [2]scorching heat.

13 But he answered and said to one of them, Friend, I do
thee no wrong: didst not thou agree with me for a [1]penny?
14 Take up that which is thine, and go thy way; it is my will
15 to give unto this last, even as unto thee. Is it not lawful
for me to do what I will with mine own? or is thine eye
evil, because I am good?

16 So the last shall be first, and the first last.

CCXXIII.

CHRIST FORETELLS HIS PASSION.

Time. During the Journey to the last Passover.

S. Mark x. 32—34.

32 AND they were in the way, going up to Jerusalem; and Jesus was going before them: and they were amazed; [3]and they that followed were afraid.

And he took again the twelve, and began to tell them the things that were to happen unto him, *saying*,

33 Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him

---

[1] See marginal note on ch. xviii. 28.

[2] Or, *hot wind*

[3] Or, *but some as they followed were afraid*

unto the Gentiles: and they shall mock him, and shall spit 34
upon him, and shall scourge him, and shall kill him; and
after three days he shall rise again.

S. Matt. xx. 17—19.

And as Jesus was going up to Jerusalem, he took the 17
twelve disciples apart, and in the way he said unto them,

Behold, we go up to Jerusalem; and the Son of man 18
shall be delivered unto the chief priests and scribes; and
they shall condemn him to death, and shall deliver him unto 19
the Gentiles to mock, and to scourge, and to crucify: and
the third day he shall be raised up.

S. Luke xviii. 31—34.

And he took unto him the twelve, and said unto them, 31

Behold, we go up to Jerusalem, and all the things that
are written [1]by the prophets shall be accomplished unto the
Son of man. For he shall be delivered up unto the 32
Gentiles, and shall be mocked, and shamefully entreated,
and spit upon: and they shall scourge and kill him: and 33
the third day he shall rise again. And they understood 34
none of these things; and this saying was hid from them,
and they perceived not the things that were said.

CCXXIV.

RULES OF PRECEDENCE IN THE KINGDOM OF GOD.

S. Matt. xx. 20—28.

Then came to him the mother of the sons of Zebedee 20
with her sons, worshipping *him*, and asking a certain thing
of him.

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[1] Or, *through*

21 And he said unto her, What wouldest thou?

She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink?

They say unto him, We are able.

23 He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on *my* left hand, is not mine to give, but *it is for them* for whom it hath been prepared of my Father.

24 And when the ten heard it, they were moved with indignation concerning the two brethren.

25 But Jesus called them unto him, and said,

Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.
26 Not so shall it be among you: but whosoever would
27 become great among you shall be your [1]minister; and whosoever would be first among you shall be your [2]servant:
28 even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

S. Mark x. 35—45.

35 And there come near unto him James and John, the sons of Zebedee, saying unto him,

[3]Master, we would that thou shouldest do for us whatsoever we shall ask of thee.

36 And he said unto them, What would ye that I should do for you?

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[1] Or, *servant* [2] Gr. *bondservant.* [3] Or, *Teacher*

And they said unto him, Grant unto us that we may sit, 37
one on thy right hand, and one on *thy* left hand, in thy
glory.

But Jesus said unto them, Ye know not what ye ask. 38
Are ye able to drink the cup that I drink? or to be
baptized with the baptism that I am baptized with?

And they said unto him, We are able. 39

And Jesus said unto them, The cup that I drink ye shall
drink; and with the baptism that I am baptized withal shall
ye be baptized: but to sit on my right hand or on *my* left 40
hand is not mine to give: but *it is for them* for whom it
hath been prepared.

And when the ten heard it, they began to be moved 41
with indignation concerning James and John.

And Jesus called them to him, and saith unto them, 42

Ye know that they which are accounted to rule over the
Gentiles lord it over them; and their great ones exercise
authority over them. But it is not so among you: but 43
whosoever would become great among you, shall be your
[1]minister: and whosoever would be first among you, shall 44
be [2]servant of all. For verily the Son of man came not to 45
be ministered unto, but to minister, and to give his life a
ransom for many.

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[1] Or, *servant*

[2] Gr. *bondservant.*

CCXXV.

CHRIST HEALS A BLIND MAN.

Time. As Christ draws near to the Priestly city—the city of "the blind leaders of the blind."

S. Luke xviii. 35—43.

35 And it came to pass, as he drew nigh unto Jericho, a
36 certain blind man sat by the way side begging: and hearing a multitude going by, he inquired what this meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 And they that went before rebuked him, that he should hold his peace:

but he cried out the more a great deal, Thou son of David, have mercy on me.

40 And Jesus stood, and commanded him to be brought unto him:

41 and when he was come near, he asked him, What wilt thou that I should do unto thee?

And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight: thy faith hath [1] made thee whole.

43 And immediately he received his sight, and followed him, glorifying God:

and all the people, when they saw it, gave praise unto God.

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[1] Or, *saved thee*

CCXXVI.

CHRIST BECOMES A GUEST OF A CHIEF PUBLICAN.

Time. Whilst halting in the Priestly city.

S. Mark x. 46.

AND they come to Jericho. 46

S. Luke xix. 1—10.

And he entered and was passing through Jericho. 1

And behold, a man called by name Zacchæus; and he 2
was a chief publican, and he was rich. And he sought to 3
see Jesus who he was; and could not for the crowd, because
he was little of stature. And he ran on before, and climbed 4
up into a sycomore tree to see him: for he was to pass that
way.

And when Jesus came to the place, he looked up, and 5
said unto him,

Zacchæus, make haste, and come down; for to-day I must abide at thy house.

And he made haste, and came down, and received him 6
joyfully.

And when they saw it, they all murmured, saying, 7

He is gone in to lodge with a man that is a sinner.

And Zacchæus stood, and said unto the Lord, 8

Behold, Lord, the half of my goods I give to the poor; and if I have wrongfully exacted aught of any man, I restore fourfold.

And Jesus said unto him, To-day is salvation come to 9
this house, forasmuch as he also is a son of Abraham. For 10
the Son of man came to seek and to save that which was lost.

CCXXVII.

THE KINGDOM OF GOD WAS NOT IMMEDIATELY TO APPEAR.

S. Luke xix. 11—27.

11 AND as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and *because* they supposed that the kingdom of God was immediately to appear.

12 He said therefore, A certain nobleman went into a far country, to receive for himself a kingdom, and to return.
13 And he called ten [1]servants of his, and gave them ten [2]pounds, and said unto them, Trade ye *herewith* till I come.

14 But his citizens hated him, and sent an ambassage after him, saying, We will not that this man reign over us.

15 And it came to pass, when he was come back again, having received the kingdom, that he commanded these [1]servants, unto whom he had given the money, to be called to him, that he might know what they had gained by trading.

16 And the first came before him, saying, Lord, thy pound hath made ten pounds more.

17 And he said unto him, Well done, thou good [3]servant: because thou wast found faithful in a very little, have thou authority over ten cities.

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[1] Gr. *bondservants.*

[2] *Mina*, here translated a pound, is equal to one hundred drachmas. See ch. xv. 8.

[3] Gr. *bondservant.*

And the second came, saying, Thy pound, Lord, hath 18
made five pounds.

And he said unto him also, Be thou also over five cities. 19

And [1]another came, saying, Lord, behold, *here is* thy 20
pound, which I kept laid up in a napkin: for I feared thee, 21
because thou art an austere man: thou takest up that thou
layedst not down, and reapest that thou didst not sow.

He saith unto him, Out of thine own mouth will I judge 22
thee, thou wicked [2]servant. Thou knewest that I am an
austere man, taking up that I laid not down, and reaping
that I did not sow; then wherefore gavest thou not my 23
money into the bank, and [3]I at my coming should have
required it with interest?

And he said unto them that stood by, Take away from 24
him the pound, and give it unto him that hath the ten
pounds.

And they said unto him, Lord, he hath ten pounds. 25

I say unto you, that unto every one that hath shall be 26
given; but from him that hath not, even that which he hath
shall be taken away from him. Howbeit these mine 27
enemies, which would not that I should reign over them,
bring hither, and slay them before me.

CCXXVIII.

CHRIST HEALS TWO BLIND MEN.

S. Matt. xx. 29—34.

AND as they went out from Jericho, a great multitude 29
followed him.

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[1] Gr. *the other.*

[2] Gr. *bondservant.*

[3] Or, *I should have gone and required*

30 And behold, two blind men sitting by the way side, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David.

31 And the multitude rebuked them, that they should hold their peace:

but they cried out the more, saying, Lord, have mercy on us, thou son of David.

32 And Jesus stood still, and called them, and said, What will ye that I should do unto you?

33 They say unto him, Lord, that our eyes may be opened.

34 And Jesus, being moved with compassion, touched their eyes: and straightway they received their sight, and followed him.

CCXXIX.

THE LAST OF THE FOUR MIRACLES OF COMPLETION.

S. Mark x. 46—52.

46 And as he went out from Jericho, with his disciples and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the way side.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say,

Jesus, thou son of David, have mercy on me.

48 And many rebuked him, that he should hold his peace:

but he cried out the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and said, Call ye him.

And they call the blind man, saying unto him, Be of good cheer: rise, he calleth thee.

And he, casting away his garment, sprang up, and came 50
to Jesus.

And Jesus answered him, and said, What wilt thou that 51
I should do unto thee?

And the blind man said unto him, [1] Rabboni, that I may
receive my sight.

And Jesus said unto him, Go thy way; thy faith hath 52
[2] made thee whole.

And straightway he received his sight, and followed him
in the way.

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[1] See John xx. 16.

[2] Or, *saved thee*

CHAPTER XIX.

CLOSING SCENES.

§ CCXXX.——§ CCLXI.

From the Anointing at Bethany
TO
The last Public Teaching of Christ.

Time. From the sixth day before the Passover to the morning preceding the Celebration of the Last Passover.

CCXXX.

MARY ANOINTETH JESUS FOR HIS BURIAL.

Time. "Six days before the Passover."

S. John xi. 55—xii. 11.

55 Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves.

56 They sought therefore for Jesus, and spake one with another, as they stood in the temple,

What think ye? That he will not come to the feast?

57 Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should shew it, that they might take him.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. 1

So they made him a supper there: and Martha served; but Lazarus was one of them that sat at meat with him. 2

Mary therefore took a pound of ointment of [1]spikenard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair: 3

and the house was filled with the odour of the ointment.

But Judas Iscariot, one of his disciples, which should betray him, saith, 4

Why was not this ointment sold for three hundred [2]pence, and given to the poor? 5

Now this he said, not because he cared for the poor; but because he was a thief, and having the [3]bag [4]took away what was put therein. 6

Jesus therefore said, [5]Suffer her to keep it against the day of my burying. For the poor ye have always with you; 7
but me ye have not always. 8

The common people therefore of the Jews learned that he was there: and they came, not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. 9

But the chief priests took counsel that they might put 10
Lazarus also to death; because that by reason of him many 11
of the Jews went away, and believed on Jesus.

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[1] See marginal note on Mark xiv. 3.

[2] See marginal note on Matt. xviii. 28.

[3] Or, *box*

[4] Or, *carried what was put therein*

[5] Or, *Let her alone:* it was *that she might keep it*

S. Matt. xxvi. 6—13.

6 Now when Jesus was in Bethany, in the house of Simon
7 the leper, there came unto him a woman having [1]an alabaster cruse of exceeding precious ointment,

and she poured it upon his head, as he sat at meat.

8 But when the disciples saw it, they had indignation, saying,

9 To what purpose is this waste? For this *ointment* might have been sold for much, and given to the poor.

10 But Jesus perceiving it said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.
11 For ye have the poor always with you; but me ye have not
12 always. For in that she [2]poured this ointment upon my
13 body, she did it to prepare me for burial. Verily I say unto you, Wheresoever [3]this gospel shall be preached in the whole world, that also which this woman hath done shall be spoken of for a memorial of her.

S. Mark xiv. 3—9.

3 And while he was in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having [1]an alabaster cruse of ointment of [4]spikenard very costly; *and* she brake the cruse, and poured it over his head.

4 But there were some that had indignation among themselves, *saying*,

To what purpose hath this waste of the ointment been

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[1] Or, *a flask* [2] Gr. *cast.* [3] Or, *these good tidings*

[4] Gr. *pisticnard*, pistic being perhaps a local name. Others take it to mean *genuine*; others, *liquid*.

made? For this ointment might have been sold for above 5
three hundred [1]pence, and given to the poor.

And they murmured against her.

But Jesus said, Let her alone; why trouble ye her? 6
she hath wrought a good work on me. For ye have the 7
poor always with you, and whensoever ye will ye can
do them good: but me ye have not always. She hath done 8
what she could: she hath anointed my body aforehand for
the burying. And verily I say unto you, Wheresoever the 9
gospel shall be preached throughout the whole world, that
also which this woman hath done shall be spoken of for a
memorial of her.

PALM SUNDAY.

CCXXXI.

TRIUMPHAL ENTRY INTO JERUSALEM.

Time. On "the next day," i.e. five days before the Passover—Palm Sunday or Sunday before Easter.

S. Matt. xxi. 1—11.

And when they drew nigh unto Jerusalem, and came 1
unto Bethphage, unto the mount of Olives, then Jesus sent
two disciples, saying unto them, 2

Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*,
and bring *them* unto me. And if any one say aught unto 3
you, ye shall say, The Lord hath need of them; and
straightway he will send them.

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[1] See marginal note on Matt. xviii. 28.

4 Now this is come to pass, that it might be fulfilled which was spoken [1]by the prophet, saying,

5 Tell ye the daughter of Zion,
Behold, thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of an ass.

6 And the disciples went, and did even as Jesus appointed
7 them, and brought the ass, and the colt, and put on them their garments;

and he sat thereon.

8 And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

9 And the multitudes that went before him, and that followed, cried, saying,

Hosanna to the son of David:
Blessed *is* he that cometh in the name of the Lord;
Hosanna in the highest.

10 And when he was come into Jerusalem, all the city was stirred, saying, Who is this?

11 And the multitudes said,

This is the prophet, Jesus, from Nazareth of Galilee.

S. Mark xi. 1—10.

1 And when they draw nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two
2 of his disciples, and saith unto them,

Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied,

---

[1] Or, *through*

whereon no man ever yet sat; loose him, and bring him.
And if any one say unto you, Why do ye this? say ye, The 3
Lord hath need of him; and straightway he [1]will send him
[2]back hither.

And they went away, and found a colt tied at the door 4
without in the open street;

and they loose him.

And certain of them that stood there said unto them, 5

What do ye, loosing the colt?

And they said unto them even as Jesus had said: and 6
they let them go.

And they bring the colt unto Jesus, and cast on him 7
their garments;

and he sat upon him.

And many spread their garments upon the way; and 8
others [3]branches, which they had cut from the fields.

And they that went before, and they that followed, 9
cried,

Hosanna;

Blessed *is* he that cometh in the name of the Lord:

Blessed *is* the kingdom that cometh, *the kingdom* of our 10
father David:

Hosanna in the highest.

S. Luke xix. 29—44.

And it came to pass, when he drew nigh unto Bethphage 29
and Bethany, at the mount that is called *the mount* of Olives,
he sent two of the disciples, saying, 30

Go your way into the village over against *you*; in the
which as ye enter ye shall find a colt tied, whereon no man

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[1] Gr. *sendeth.* [2] Or, *again* [3] Gr. *layers of leaves.*

31 ever yet sat: loose him, and bring him. And if any one ask you, Why do ye loose him? thus shall ye say, The Lord hath need of him.

32 And they that were sent went away, and found even as he had said unto them.

33 And as they were loosing the colt, the owners thereof said unto them,

Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Jesus: and they threw their garments upon the colt, and set Jesus thereon.

36 And as he went, they spread their garments in the way.

37 And as he was now drawing nigh, *even* at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the [1] mighty works which they had seen; saying,

38 Blessed *is* the King that cometh in the name of the Lord:

peace in heaven, and glory in the highest.

39 And some of the Pharisees from the multitude said unto him, [2] Master, rebuke thy disciples.

40 And he answered and said, I tell you that, if these shall hold their peace, the stones will cry out.

41 And when he drew nigh, he saw the city and wept over it, saying,

42 [3] If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine
43 eyes. For the days shall come upon thee, when thine enemies shall cast up a [4] bank about thee, and compass thee

---

[1] Gr. *powers.*

[2] Or, *Teacher*

[3] Or, *O that thou hadst known*

[4] Gr. *palisade.*

round, and keep thee in on every side, and shall dash thee 44
to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

S. John xii. 12—19.

On the morrow [1]a great multitude that had come to the 12
feast, when they heard that Jesus was coming to Jerusalem,
took the branches of the palm trees, and went forth to meet 13
him, and cried out,

Hosanna: Blessed *is* he that cometh in the name of the Lord, even the King of Israel.

And Jesus, having found a young ass, sat thereon; as it 14
is written,

Fear not, daughter of Zion: behold, thy King cometh, 15
sitting on an ass's colt.

These things understood not his disciples at the first: 16
but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

The multitude therefore that was with him when he 17
called Lazarus out of the tomb, and raised him from the dead, bare witness.

For this cause also the multitude went and met him, for 18
that they heard that he had done this sign.

The Pharisees therefore said among themselves, 19

[2]Behold how ye prevail nothing: lo, the world is gone after him.

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[1] Some ancient authorities read *the common people.*

[2] Or, *Ye behold*

CCXXXII.

AFTER ENTERING THE TEMPLE CHRIST RETIRES TO BETHANY.

Time. The evening of the same day—Palm Sunday (Sunday before Easter).

S. Mark xi. 11.

11 AND he entered into Jerusalem, into the temple;

and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

MONDAY BEFORE EASTER.

CCXXXIII.

THE FIG TREE FULL OF LEAVES.

Time. "On the morrow when they were come from Bethany" (Monday before Easter).

S. Mark xi. 12—14.

12 AND on the morrow, when they were come out from
13 Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon:

and when he came to it, he found nothing but leaves; for it was not the season of figs.

14 And he answered and said unto it,

No man eat fruit from thee henceforward for ever.

And his disciples heard it.

CCXXXIV.

CHRIST IN THE TEMPLE.

Time. The same day.

S. Matt. xxi. 12—16.

And Jesus entered into the temple [1]of God, and cast out 12
all them that sold and bought in the temple, and overthrew
the tables of the money-changers, and the seats of them that
sold the doves; and he saith unto them, 13

It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

And the blind and the lame came to him in the temple: 14 and he healed them.

But when the chief priests and the scribes saw the 15
wonderful things that he did, and the children that were
crying in the temple and saying, Hosanna to the son of
David; they were moved with indignation, and said unto him, 16

Hearest thou what these are saying?

And Jesus saith unto them, Yea: did ye never read,

Out of the mouth of babes and sucklings thou hast perfected praise?

S. Mark xi. 15—18.

And they come to Jerusalem: and he entered into the 15 temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

and he would not suffer that any man should carry a 16 vessel through the temple.

And he taught, and said unto them, Is it not written, 17

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[1] Many ancient authorities omit *of God.*

My house shall be called a house of prayer for all the nations? but ye have made it a den of robbers.

18 And the chief priests and the scribes heard it, and sought how they might destroy him: for they feared him, for all the multitude was astonished at his teaching.

S. Luke xix. 45, 48.

45 And he entered into the temple, and began to cast out
46 them that sold, saying unto them, It is written, And my house shall be a house of prayer: but ye have made it a den
47 of robbers. And he was teaching daily in the temple. But the chief priests and the scribes and the principal men of the people sought to destroy him:

48 And they could not find what they might do; for the people all hung upon him, listening.

CCXXXV.

CHRIST AGAIN RETURNS TO BETHANY.

S. Matt. xxi. 17.

17 AND he left them, and went forth out of the city to Bethany, and lodged there.

S. Mark xi. 19.

19 And [1] every evening he went forth out of the city.

TUESDAY BEFORE EASTER.

CCXXXVI.

THE WITHERED FIG TREE.

S. Mark xi. 20—26.

20 AND as they passed by in the morning, they saw the fig tree withered away from the roots.

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[1] Gr. *whenever evening came.*

And Peter calling to remembrance saith unto him, 21

Rabbi, behold, the fig tree which thou cursedst is withered away.

And Jesus answering saith unto them, Have faith in God. 22
Verily I say unto you, Whosoever shall say unto this moun- 23
tain, Be thou taken up and cast into the sea; and shall not
doubt in his heart, but shall believe that what he saith cometh
to pass; he shall have it.

Therefore I say unto you, All things whatsoever ye pray 24
and ask for, believe that ye have received them, and ye shall
have them. And whensoever ye stand praying, forgive, if ye 25
have aught against any one; that your Father also which is
in heaven may forgive you your trespasses.[1]

INCIDENTS WITH REFERENCE TO THE FIG TREE WHICH HAPPENED ON THIS AND THE PRECEDING DAY AND WHICH ARE RECORDED SEPARATELY BY S. MARK, RECORDED TOGETHER BY S. MATTHEW.

Time. The morning of Monday and the morning of Tuesday.

S. Matt. xxi. 18—22.

Now in the morning as he returned to the city, he 18
hungered. And seeing [2]a fig tree by the way side, he came 19
to it, and found nothing thereon, but leaves only; and he
saith unto it,

Let there be no fruit from thee henceforward for ever.

And immediately the fig tree withered away.

---

[1] Many ancient authorities add ver. 26 *But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.*

[2] Or, *a single*

20 And when the disciples saw it, they marvelled, saying, How did the fig tree immediately wither away?

21 And Jesus answered and said unto them,

Verily I say unto you, If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast
22 into the sea, it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive.

CCXXXVII.

THE PHARISEES QUESTION CHRIST'S AUTHORITY.

Time. The same day (Tuesday before Easter).

S. Matt. xxi. 23—27.

23 And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said,

By what authority doest thou these things? and who gave thee this authority?

24 And Jesus answered and said unto them, I also will ask you one [1]question, which if ye tell me, I likewise will tell you by what authority I do these things.

25 The baptism of John, whence was it? from heaven or from men?

And they reasoned with themselves, saying,

If we shall say, From heaven; he will say unto us, Why
26 then did ye not believe him? But if we shall say, From men; we fear the multitude; for all hold John as a prophet.

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[1] Gr. *word.*

And they answered Jesus, and said, We know not. 27
He also said unto them, Neither tell I you by what authority I do these things.

S. Mark xi. 27—33.

And they come again to Jerusalem: 27
and as he was walking in the temple, there come to him
the chief priests, and the scribes, and the elders; and they 28
said unto him,

By what authority doest thou these things? or who gave thee this authority to do these things?

And Jesus said unto them, 29
I will ask of you one [1]question, and answer me, and I will tell you by what authority I do these things.

The baptism of John, was it from heaven, or from 30
men? answer me.

And they reasoned with themselves, saying, 31
If we shall say, From heaven; he will say, Why then did
ye not believe him? [2]But should we say, From men—they 32
feared the people: [3]for all verily held John to be a prophet.

And they answered Jesus and say, We know not. 33
And Jesus saith unto them, Neither tell I you by what authority I do these things.

S. Luke xx. 1—8.

And it came to pass, on one of the days, as he was 1
teaching the people in the temple, and preaching the
Gospel, there came upon him the chief priests and the
scribes with the elders; and they spake, saying unto him, 2

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[1] Gr. *word.* [2] Or, *But shall we say, From men?*

[3] Or, *for all held John to be a prophet indeed.*

Tell us: By what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them,

I also will ask you a [1]question; and tell me:

4 The baptism of John, was it from heaven, or from men?

5 And they reasoned with themselves, saying,

If we shall say, From heaven; he will say, Why did ye
6 not believe him? But if we shall say, From men; all the
people will stone us: for they be persuaded that John was a
prophet.

7 And they answered, that they knew not whence *it was.*

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

CCXXXVIII.

PUBLICANS AND HARLOTS BEING PENITENT PREFERRED TO THE CHIEF PRIESTS AND ELDERS.

Time. The same day (Tuesday before Easter).

S. Matt. xxi. 28—32.

28 BUT what think ye?

A man had two sons; and he came to the first, and said,
29 [2]Son, go work to-day in the vineyard. And he answered
and said, I will not: but afterward he repented himself, and
went.

30 And he came to the second, and said likewise.

And he answered and said, I *go*, sir: and went not.

31 Whether of the twain did the will of his father?

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[1] Gr. *word.*

[2] Gr. *Child.*

They say, The first.

Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, 32
and ye believed him not: but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward, that ye might believe him.

CCXXXIX.

CONDEMNATION OF CHIEF PRIESTS AND PHARISEES.

Time. The same day (Tuesday before Easter).

S. Matt. xxi. 33—46.

HEAR another parable: 33

There was a man that was a householder, which planted a vineyard, and set a hedge about it, and digged a winepress in it, and built a tower, and let it out to husbandmen, and went into another country.

And when the season of the fruits drew near, he sent his 34
[1]servants to the husbandmen, to receive [2]his fruits.

And the husbandmen took his [1]servants, and beat one, 35
and killed another, and stoned another.

Again, he sent other [1]servants more than the first: and 36
they did unto them in like manner.

But afterward he sent unto them his son, saying, They 37
will reverence my son.

But the husbandmen, when they saw the son, said among 38
themselves,

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[1] Gr. *bondservants*.

[2] Or, *the fruits of it*

This is the heir; come, let us kill him, and take his inheritance.

39 And they took him, and cast him forth out of the vineyard, and killed him.

40 When therefore the Lord of the vineyard shall come, what will he do unto those husbandmen?

41 They say unto him, He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, which shall render him the fruits in their seasons.

42 Jesus saith unto them,
Did ye never read in the scriptures,
The stone which the builders rejected,
The same was made the head of the corner:
This was from the Lord,
And it is marvellous in our eyes?

43 Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof.

44 [1]And he that falleth on this stone shall be broken to pieces: but on whomsoever it shall fall, it will scatter him as dust.

45 And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them.

46 And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

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[1] Some ancient authorities omit ver. 44.

S. Mark xii. 1—12.

And he began to speak unto them in parables. 1

A man planted a vineyard, and set a hedge about it, and digged a pit for the winepress, and built a tower, and let it out to husbandmen, and went into another country.

And at the season he sent to the husbandmen a [1]servant, 2
that he might receive from the husbandmen of the fruits of the vineyard.

And they took him, and beat him, and sent him away 3
empty.

And again he sent unto them another [1]servant; and him 4
they wounded in the head, and handled shamefully.

And he sent another; and him they killed: and many 5
others; beating some, and killing some.

He had yet one, a beloved son: he sent him last unto 6
them, saying, They will reverence my son.

But those husbandmen said among themselves, 7

This is the heir; come, let us kill him, and the inheritance shall be ours.

And they took him, and killed him, and cast him forth 8
out of the vineyard.

What therefore will the lord of the vineyard do? he will 9
come and destroy the husbandmen, and will give the vineyard unto others. Have ye not read even this scripture; 10

> The stone which the builders rejected,
> The same was made the head of the corner:
> This was from the Lord, 11
> And it is marvellous in our eyes?

---

[1] Gr. *bondservant.*

12 And they sought to lay hold on him; and they feared the multitude; for they perceived that he spake the parable against them: and they left him, and went away.

S. Luke xx. 9—19.

9 And he began to speak unto the people this parable:

A man planted a vineyard, and let it out to husbandmen, and went into another country for a long time.

10 And at the season he sent unto the husbandmen a [1]servant, that they should give him of the fruit of the vineyard:

but the husbandmen beat him, and sent him away empty.

11 And he sent yet another [1]servant: and him also they beat, and handled him shamefully, and sent him away empty.

12 And he sent yet a third: and him also they wounded, and cast him forth.

13 And the lord of the vineyard said,

What shall I do? I will send my beloved son: it may be they will reverence him.

14 But when the husbandmen saw him, they reasoned one with another, saying,

This is the heir: let us kill him, that the inheritance may be ours.

15 And they cast him forth out of the vineyard, and killed him.

What therefore will the lord of the vineyard do unto
16 them? He will come and destroy these husbandmen, and will give the vineyard unto others.

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[1] Gr. *bondservant*.

And when they heard it, they said, [1]God forbid.

But he looked upon them, and said, What then is this 17
that is written,

The stone which the builders rejected,
The same was made the head of the corner?

Every one that falleth on that stone shall be broken to 18
pieces; but on whomsoever it shall fall, it will scatter him
as dust.

And the scribes and the chief priests sought to lay hands 19
on him in that very hour; and they feared the people: for
they perceived that he spake this parable against them.

CCXL.

THE MARRIAGE OF THE KING'S SON.

Time. The same day (Tuesday before Easter).

S. Matt. xxii. 1—14.

AND Jesus answered and spake again in parables unto 1
them, saying,

The kingdom of heaven is likened unto a certain king, 2
which made a marriage feast for his son, and sent forth his 3
[2]servants to call them that were bidden to the marriage feast:
and they would not come.

Again he sent forth other [2]servants, saying, Tell them 4
that are bidden, Behold, I have made ready my dinner: my
oxen and my fatlings are killed, and all things are ready:
come to the marriage feast.

But they made light of it, and went their ways, one to 5
his own farm, another to his merchandise: and the rest laid 6

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[1] Gr. *Be it not so.*

[2] Gr. *bondservants.*

hold on his [1]servants, and entreated them shamefully, and killed them.

7 But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.

8 Then saith he to his [1]servants, The wedding is ready,
9 but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.

10 And those [1]servants went out into the highways, and gathered together all as many as they found, both bad and good:

and the wedding was filled with guests.

11 But when the king came in to behold the guests, he saw there a man which had not on a wedding-garment:

12 and he saith unto him, Friend, how camest thou in hither not having a wedding-garment?

And he was speechless.

13 Then the king said to the [2]servants,

Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and gnashing of teeth.

14 For many are called, but few chosen.

CCXLI.

TRIBUTE TO CÆSAR.

Time. The same day (Tuesday before Easter).

S. Matt. xxii. 15—22.

15 THEN went the Pharisees, and took counsel how they might ensnare him in *his* talk.

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[1] Gr. *bondservants*.

[2] Or, *ministers*

And they send to him their disciples, with the Herodians, 16
saying,

[1]Master, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What 17
thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

But Jesus perceived their wickedness, and said, 18

Why tempt ye me, ye hypocrites? Shew me the tribute 19
money.

And they brought unto him a [2]penny.

And he saith unto them, Whose is this image and 20
superscription?

They say unto him, Cæsar's.

Then saith he unto them, Render therefore unto Cæsar 21
the things that are Cæsar's; and unto God the things that are God's.

And when they heard it, they marvelled, and left him, 22
and went their way.

S. Mark xii. 13—17.

And they send unto him certain of the Pharisees and of 13
the Herodians, that they might catch him in talk.

And when they were come, they say unto him, 14

[1]Master, we know that thou art true, and carest not for any one: for thou regardest not the person of men, but of a truth teachest the way of God: Is it lawful to give tribute
unto Cæsar, or not? Shall we give, or shall we not give? 15

But he, knowing their hypocrisy, said unto them,

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[1] Or, *Teacher*

[2] See marginal note on ch. xviii. 28.

Why tempt ye me? bring me a [1]penny, that I may see it.

16 And they brought it.

And he saith unto them, Whose is this image and superscription?

And they said unto him, Cæsar's.

17 And Jesus said unto them, Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

And they marvelled greatly at him.

S. Luke xx. 20—26.

20 And they watched him, and sent forth spies, which feigned themselves to be righteous, that they might take hold of his speech, so as to deliver him up to the rule and to the authority of the governor.

21 And they asked him, saying,

[2]Master, we know that thou sayest and teachest rightly, and acceptest not the person *of any*, but of a truth teachest
22 the way of God: Is it lawful for us to give tribute unto Cæsar, or not?

23 But he perceived their craftiness, and said unto them,

24 Shew me a [1]penny. Whose image and superscription hath it?

And they said, Cæsar's.

25 And he said unto them, Then render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

26 And they were not able to take hold of the saying before the people: and they marvelled at his answer, and held their peace.

[1] See marginal note on Matt. xviii. 28.

[2] Or, *Teacher*

CCXLII.

THE SADDUCEES AND THE RESURRECTION.

Time. The same day (Tuesday before Easter).

S. Matt. xxii. 23—33.

On that day there came to him Sadducees, [1]which say 23
that there is no resurrection: and they asked him, saying, 24

[2]Master, Moses said, If a man die, having no children, his brother [3]shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren: and the first 25
married and deceased, and having no seed left his wife unto
his brother; in like manner the second also, and the third, 26
unto the [4]seventh. And after them all the woman died. 27

In the resurrection therefore whose wife shall she be of 28
the seven? for they all had her.

But Jesus answered and said unto them, 29

Ye do err, not knowing the scriptures, nor the power of
God. For in the resurrection they neither marry, nor are 30
given in marriage, but are as angels[5] in heaven.

But as touching the resurrection of the dead, have ye 31
not read that which was spoken unto you by God, saying,
I am the God of Abraham, and the God of Isaac, and the 32
God of Jacob?

God is not *the God* of the dead, but of the living.

And when the multitudes heard it, they were astonished 33
at his teaching.

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[1] Gr. *saying.* [2] Or, *Teacher*

[3] Gr. *shall perform the duty of a husband's brother to his wife.* Compare Deut. xxv. 5.

[4] Gr. *seven.* [5] Many ancient authorities add *of God.*

S. Mark xii. 18—27.

18 And there come unto him Sadducees, which say that there is no resurrection; and they asked him, saying,

19 [1]Master, Moses wrote unto us, If a man's brother die, and leave a wife behind him, and leave no child, that his brother should take his wife, and raise up seed unto his brother.

20 There were seven brethren: and the first took a wife,
21 and dying left no seed; and the second took her, and died,
22 leaving no seed behind him; and the third likewise: and the seven left no seed. Last of all the woman also died.

23 In the resurrection whose wife shall she be of them? for the seven had her to wife.

24 Jesus said unto them,

Is it not for this cause that ye err, that ye know not the
25 scriptures, nor the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as angels in heaven.

26 But as touching the dead, that they are raised; have ye not read in the book of Moses, in *the place concerning* the Bush, how God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?
27 He is not the God of the dead, but of the living:
ye do greatly err.

S. Luke xx. 27—40.

27 And there came to him certain of the Sadducees, they which say that there is no resurrection; and they asked him,
28 saying,

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[1] Or, *Teacher*

[1]Master, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother.

There were therefore seven brethren: and the first took 29
a wife, and died childless; and the second; and the third 30 31
took her; and likewise the seven also left no children, and
died. Afterward the woman also died. 32

In the resurrection therefore whose wife of them shall 33
she be? for the seven had her to wife.

And Jesus said unto them, The sons of this [2]world 34
marry, and are given in marriage: but they that are 35
accounted worthy to attain to that [2]world, and the
resurrection from the dead, neither marry, nor are given
in marriage: for neither can they die any more: for they are 36
equal unto the angels; and are sons of God, being sons of
the resurrection.

But that the dead are raised, even Moses shewed, in *the* 37
place concerning the Bush, when he calleth the Lord the God
of Abraham, and the God of Isaac, and the God of Jacob.
Now he is not the God of the dead, but of the living: for 38
all live unto him.

And certain of the scribes answering said, 39

[1]Master, thou hast well said.

For they durst not any more ask him any question. 40

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[1] Or, *Teacher*

[2] Or, *age*

CCXLIII.

THE FIRST AND GREAT COMMANDMENT.

Time. The same day (Tuesday before Easter).

S. Matt. xxii. 34—40.

34 But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

35 And one of them, a lawyer, asked him a question, tempting him,

36 [1] Master, which is the great commandment in the law?

37 And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all
38 thy mind. This is the great and first commandment.

39 [2] And a second like *unto it* is this, Thou shalt love thy neighbour as thyself.

40 On these two commandments hangeth the whole law, and the prophets.

S. Mark xii. 28—34.

28 And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him,

What commandment is the first of all?

29 Jesus answered, The first is, Hear, O Israel; [3] The Lord
30 our God, the Lord is one: and thou shalt love the Lord thy God [4] with all thy heart, and [4] with all thy soul, and [4] with all thy mind, and [4] with all thy strength.

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[1] Or, *Teacher*

[2] Or, *And a second is like unto it, Thou shalt love &c.*

[3] Or, *The Lord* is *our God; the Lord is one*

[4] Gr. *from.*

The second is this, Thou shalt love thy neighbour as thyself. 31

There is none other commandment greater than these.

And the scribe said unto him, Of a truth, [1] Master, thou 32
hast well said that he is one; and there is none other but
he: and to love him with all the heart, and with all the 33
understanding, and with all the strength, and to love his
neighbour as himself, is much more than all whole burnt
offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, 34

Thou art not far from the kingdom of God.

And no man after that durst ask him any question.

CCXLIV.

DAVID'S SON.

Time. Same day (Tuesday before Easter).

S. Matt. xxii. 41—46.

Now while the Pharisees were gathered together, Jesus 41
asked them a question, saying, 42

What think ye of the Christ? whose son is he?

They say unto him, *The son* of David.

He saith unto them, How then doth David in the Spirit call him Lord, saying, 43

The Lord said unto my Lord, 44
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?

If David then calleth him Lord, how is he his son? 45

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[1] Or, *Teacher*

46 And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

S. Mark xii. 35—37.

35 And Jesus answered and said, as he taught in the temple,

How say the scribes that Christ is the son of David?
36 David himself said in the Holy Spirit,
The Lord said unto my Lord,
Sit thou on my right hand,
Till I make thine enemies [1] the footstool of thy feet.

37 David himself calleth him Lord; and whence is he his son?

S. Luke xx. 41—44.

41 And he said unto them, How say they that the Christ
42 is David's son? For David himself saith in the book of Psalms,
The Lord said unto my Lord,
Sit thou on my right hand,
43 Till I make thine enemies the footstool of thy feet.

44 David therefore calleth him Lord, and how is he his son?

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[1] Some ancient authorities read *underneath thy feet.*

WEDNESDAY BEFORE EASTER.

CCXLV.

THE SINS AND CERTAIN CONDEMNATION OF THE PHARISEES.

Time. Wednesday before Easter.

S. Matt. xxiii. 1—39.

THEN spake Jesus to the multitudes and to his disciples, 1
saying, 2

The scribes and the Pharisees sit on Moses' seat: all 3
things therefore whatsoever they bid you, *these* do and
observe: but do not ye after their works; for they say, and
do not. Yea, they bind heavy burdens [1]and grievous to be 4
borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their 5
works they do for to be seen of men: for they make broad
their phylacteries, and enlarge the borders *of their garments*,
and love the chief place at feasts, and the chief seats in the 6
synagogues, and the salutations in the marketplaces, and to 7
be called of men, Rabbi. But be not ye called Rabbi: for 8
one is your teacher, and all ye are brethren.

And call no man your father on the earth: for one 9
is your Father, [2]which is in heaven.

Neither be ye called masters: for one is your master, 10
even the Christ.

But he that is [3]greatest among you shall be your 11

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[1] Many ancient authorities omit *and grievous to be borne.*

[2] Gr. *the heavenly.*

[3] Gr. *greater.*

12 [1]servant. And whosoever shall exalt himself shall be humbled; and whosoever shall humble himself shall be exalted.

13 But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven [2]against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[3]

15 Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of [4]hell than yourselves.

16 Woe unto you, ye blind guides, which say, Whosoever shall swear by the [5]temple, it is nothing; but whosoever shall swear by the gold of the [5]temple, he is [6]a debtor.
17 Ye fools and blind: for whether is greater, the gold,
18 or the [5]temple that hath sanctified the gold? And, Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is [6]a debtor.
19 Ye blind: for whether is greater, the gift, or the altar that
20 sanctifieth the gift? He therefore that sweareth by the
21 altar, sweareth by it, and by all things thereon. And he that sweareth by the [5]temple, sweareth by it, and by him
22 that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

[1] Or, *minister*

[2] Gr. *before.*

[3] Some authorities insert here, or after ver. 12, ver. 14 *Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, even while for a pretence ye make long prayers: therefore ye shall receive greater condemnation.* See Mark xii. 40; Luke xx. 47.

[4] Gr. *Gehenna.*

[5] Or, *sanctuary*: as in ver. 35.

[6] Or, *bound* by his oath

Woe unto you, scribes and Pharisees, hypocrites! for ye 23
tithe the mint and [1]anise and cummin, and have left undone
the weightier matters of the law, judgement, and mercy,
and faith: but these ye ought to have done, and not
to have left the other undone.

Ye blind guides, which strain out the gnat, and swallow 24
the camel.

Woe unto you, scribes and Pharisees, hypocrites! for 25
ye cleanse the outside of the cup and of the platter, but
within they are full from extortion and excess. Thou 26
blind Pharisee, cleanse first the inside of the cup and of the
platter, that the outside thereof may become clean also.

Woe unto you, scribes and Pharisees, hypocrites! for ye 27
are like unto whited sepulchres, which outwardly appear
beautiful, but inwardly are full of dead men's bones, and of
all uncleanness. Even so ye also outwardly appear righteous 28
unto men, but inwardly ye are full of hypocrisy and
iniquity.

Woe unto you, scribes and Pharisees, hypocrites! for 29
ye build the sepulchres of the prophets, and garnish the
tombs of the righteous, and say, If we had been in the days 30
of our fathers, we should not have been partakers with them
in the blood of the prophets. Wherefore ye witness to 31
yourselves, that ye are sons of them that slew the prophets.
Fill ye up then the measure of your fathers. 32

Ye serpents, ye offspring of vipers, how shall ye escape 33
the judgement of [2]hell? Therefore, behold, I send unto 34
you prophets, and wise men, and scribes: some of them
shall ye kill and crucify; and some of them shall ye scourge
in your synagogues, and persecute from city to city: that 35

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[1] Or, *dill*

[2] Gr. *Gehenna*.

upon you may come all the righteous blood shed on the
earth, from the blood of Abel the righteous unto the blood
of Zachariah son of Barachiah, whom ye slew between the
36 sanctuary and the altar. Verily I say unto you, All these
things shall come upon this generation.

37 O Jerusalem, Jerusalem, which killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!
38 Behold, your house is left unto you [1]desolate. For I say
39 unto you, Ye shall not see me henceforth, till ye shall say,
Blessed *is* he that cometh in the name of the Lord.

S. Mark xii. 37—40.

37 And [2]the common people heard him gladly.

38 And in his teaching he said,

Beware of the scribes, which desire to walk in long
39 robes, and *to have* salutations in the marketplaces, and
chief seats in the synagogues, and chief places at feasts:
40 they which devour widows' houses, [3]and for a pretence make
long prayers; these shall receive greater condemnation.

S. Luke xx. 45—47.

45 And in the hearing of all the people he said unto his disciples,

46 Beware of the scribes, which desire to walk in long
robes, and love salutations in the marketplaces, and chief
47 seats in the synagogues, and chief places at feasts; which
devour widows' houses, and for a pretence make long
prayers: these shall receive greater condemnation.

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[1] Some ancient authorities omit *desolate*.

[2] Or, *the great multitude*

[3] Or, *even while for a pretence they make*

CCXLVI.

THE WIDOW'S OFFERING APPROVED.

Time. The same day (Wednesday before Easter).

S. Mark xii. 41—44.

AND he sat down over against the treasury, and beheld how the multitude cast [1]money into the treasury: and many that were rich cast in much. 41

And there came [2]a poor widow, and she cast in two mites, which make a farthing. 42

And he called unto him his disciples, and said unto them, 43

Verily I say unto you, This poor widow cast in more
than all they which are casting into the treasury: for they 44
all did cast in of their superfluity; but she of her want did
cast in all that she had, *even* all her living.

S. Luke xxi. 1—4.

And he looked up, [3]and saw the rich men that were casting their gifts into the treasury. 1

And he saw a certain poor widow casting in thither two mites. 2

And he said, Of a truth I say unto you, This poor 3
widow cast in more than they all: for all these did of their 4
superfluity cast in unto the gifts: but she of her want did
cast in all the living that she had.

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[1] Gr. *brass.*

[2] Gr. *one.*

[3] Or, *and saw them that...treasury, and they were rich.*

CCXLVII.

CHRIST FORETELLS THE DESTRUCTION OF THE TEMPLE.

Time. The same day (Wednesday before Easter).

S. Matt. xxiv. 1, 2.

1 And Jesus went out from the temple, and was going on his way; and his disciples came to him to shew him the buildings of the temple.

2 But he answered and said unto them,

See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down.

S. Mark xiii. 1, 2.

1 And as he went forth out of the temple, one of his disciples saith unto him,

[1] Master, behold, what manner of stones and what manner of buildings!

2 And Jesus said unto him, Seest thou these great buildings? there shall not be left here one stone upon another, which shall not be thrown down.

S. Luke xxi. 5, 6.

5 And as some spake of the temple, how it was adorned with goodly stones and offerings, he said,

6 As for these things which ye behold, the days will come, in which there shall not be left here one stone upon another, that shall not be thrown down.

[1] Or, *Teacher*

CCXLVIII.

THE DISCIPLES QUESTION CHRIST AS TO THE MEANING OF HIS PREDICTION.

Time. The same day (Wednesday before Easter).

S. Matt. xxiv. 3.

AND as he sat on the mount of Olives, the disciples came unto him privately, saying, 3

Tell us, when shall these things be? and what *shall be* the sign of thy [1]coming, and of [2]the end of the world?

S. Mark xiii. 3, 4.

And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, 3

Tell us, when shall these things be? and what *shall be* the sign when these things are all about to be accomplished? 4

S. Luke xxi. 7.

And they asked him, saying, 7

[3]Master, when therefore shall these things be? and what *shall be* the sign when these things are about to come to pass?

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[1] Gr. *presence.*
[2] Or, *the consummation of the age*
[3] Or, *Teacher*

CCXLIX.

FALSE CHRISTS, AND THE BEGINNING OF SORROWS.

S. Matt. xxiv. 4—8.

4 And Jesus answered and said unto them,

5 Take heed that no man lead you astray. For many shall come in my name, saying, I am the Christ; and shall lead many astray.

6 And ye shall hear of wars and rumours of wars: see that ye be not troubled: for *these things* must needs come to
7 pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines and earthquakes in divers places.

8 But all these things are the beginning of travail.

S. Mark xiii. 5—8.

5 And Jesus began to say unto them, Take heed that no
6 man lead you astray. Many shall come in my name, saying, I am *he*; and shall lead many astray.

7 And when ye shall hear of wars and rumours of wars, be not troubled: *these things* must needs come to pass; but the end is not yet.

8 For nation shall rise against nation, and kingdom against kingdom: there shall be earthquakes in divers places; there shall be famines: these things are the beginning of travail.

S. Luke xxi. 8—11.

8 And he said, Take heed that ye be not led astray: for many shall come in my name, saying, I am *he*; and, The time is at hand: go ye not after them.

And when ye shall hear of wars and tumults, be not 9
terrified: for these things must needs come to pass first;
but the end is not immediately.

Then said he unto them, Nation shall rise against 10
nation, and kingdom against kingdom: and there shall be 11
great earthquakes, and in divers places famines and
pestilences; and there shall be terrors and great signs from
heaven.

CCL.

THE PERSONAL SUFFERINGS WHICH THE DISCIPLES WILL HAVE TO ENDURE IN PREACHING THE GOSPEL BEFORE THE DESTRUCTION OF JERUSALEM.

S. Matt. xxiv. 9—14.

Then shall they deliver you up unto tribulation, and 9
shall kill you: and ye shall be hated of all the nations for
my name's sake.

And then shall many stumble, and shall deliver up one 10
another, and shall hate one another.

And many false prophets shall arise, and shall lead 11
many astray.

And because iniquity shall be multiplied, the love of the 12
many shall wax cold. But he that endureth to the end, the 13
same shall be saved.

And [1]this gospel of the kingdom shall be preached in 14
the whole [2]world for a testimony unto all the nations; and
then shall the end come.

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[1] Or, *these good tidings*

[2] Gr. *inhabited earth.*

S. Mark xiii. 9—13.

9 But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them.

10 And the gospel must first be preached unto all the nations.

11 And when they lead you *to judgement*, and deliver you up, be not anxious beforehand what ye shall speak: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the Holy Ghost.

12 And brother shall deliver up brother to death, and the father his child; and children shall rise up against parents, and [1]cause them to be put to death.

13 And ye shall be hated of all men for my name's sake: but he that endureth to the end, the same shall be saved.

S. Luke xxi. 12—19.

12 But before all these things, they shall lay their hands on
you, and shall persecute you, delivering you up to the
synagogues and prisons, [2]bringing you before kings and
13 governors for my name's sake. It shall turn unto you for a
testimony.

14 Settle it therefore in your hearts, not to meditate before-
15 hand how to answer: for I will give you a mouth and
wisdom, which all your adversaries shall not be able to
withstand or to gainsay.

16 But ye shall be delivered up even by parents, and

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[1] Or, *put them to death*

[2] Gr. you *being brought*.

brethren, and kinsfolk, and friends; and *some* of you [1]shall they cause to be put to death.

And ye shall be hated of all men for my name's sake. 17

And not a hair of your head shall perish. 18

In your patience ye shall win your [2]souls. 19

CCLI.

THE IMMEDIATE SIGNS WHICH SHOULD PRECEDE THE DESTRUCTION OF JERUSALEM.

S. Matt. xxiv. 15—28.

WHEN therefore ye see the abomination of desolation, 15
which was spoken of [3]by Daniel the prophet, standing in
[4]the holy place (let him that readeth understand), then let 16
them that are in Judæa flee unto the mountains: let him 17
that is on the housetop not go down to take out the things
that are in his house: and let him that is in the field not 18
return back to take his cloke.

But woe unto them that are with child and to them that 19 give suck in those days!

And pray ye that your flight be not in the winter, 20
neither on a sabbath: for then shall be great tribulation, 21
such as hath not been from the beginning of the world
until now, no, nor ever shall be.

And except those days had been shortened, no flesh 22 would have been saved: but for the elect's sake those days shall be shortened.

Then if any man shall say unto you, Lo, here is the Christ, 23

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[1] Or, *shall they put to death*

[2] Or, *lives*

[3] Or, *through*

[4] Or, *a holy place*

24 or, Here; believe [1]*it* not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; so as to lead astray, if possible, even the elect.

25 26 Behold, I have told you beforehand. If therefore they shall say unto you, Behold, he is in the wilderness; go not forth: Behold, he is in the inner chambers; believe [2]*it* not.

27 For as the lightning cometh forth from the east, and is seen even unto the west; so shall be the [3]coming of the Son of man.

28 Wheresoever the carcase is, there will the [4]eagles be gathered together.

S. Mark xiii. 14—23.

14 But when ye see the abomination of desolation standing where he ought not (let him that readeth understand), then
15 let them that are in Judæa flee unto the mountains: and let him that is on the housetop not go down, nor enter in,
16 to take anything out of his house: and let him that is in the field not return back to take his cloke.

17 But woe unto them that are with child and to them that give suck in those days!

18 19 And pray ye that it be not in the winter. For those days shall be tribulation, such as there hath not been the like from the beginning of the creation which God created
20 until now, and never shall be. And except the Lord had shortened the days, no flesh would have been saved: but for the elect's sake, whom he chose, he shortened the days.

21 And then if any man shall say unto you, Lo, here is the
22 Christ; or, Lo, there; believe [1]*it* not: for there shall arise

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[1] Or, him

[2] Or, them

[3] Gr. *presence.*

[4] Or, *vultures*

false Christs and false prophets, and shall shew signs and wonders, that they may lead astray, if possible, the elect.

But take ye heed: behold, I have told you all things 23
beforehand.

S. Luke xxi. 20—24.

But when ye see Jerusalem compassed with armies, then 20
know that her desolation is at hand.

Then let them that are in Judæa flee unto the mountains; 21
and let them that are in the midst of her depart out; and
let not them that are in the country enter therein. For 22
these are days of vengeance, that all things which are written
may be fulfilled.

Woe unto them that are with child and to them that 23
give suck in those days! for there shall be great distress
upon the [1]land, and wrath unto this people. And they shall 24
fall by the edge of the sword, and shall be led captive into
all the nations: and Jerusalem shall be trodden down of
the Gentiles, until the times of the Gentiles be fulfilled.

CCLII.

CHRIST'S "COMING" SHALL IMMEDIATELY FOLLOW UPON THE DESTRUCTION OF JERUSALEM.

S. Matt. xxiv. 29—31.

But immediately, after the tribulation of those days, the 29
sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken:

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[1] Or, *earth*

30 and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory.

31 And he shall send forth his angels [1]with [2]a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

S. Mark xiii. 24—27.

24 But in those days, after that tribulation, the sun shall be
25 darkened, and the moon shall not give her light, and the stars shall be falling from heaven, and the powers that are in the heavens shall be shaken.

26 And then shall they see the Son of man coming in clouds with great power and glory.

27 And then shall he send forth the angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

S. Luke xxi. 25—28.

25 And there shall be signs in sun and moon and stars; and upon the earth distress of nations, in perplexity for the
26 roaring of the sea and the billows; men [3]fainting for fear, and for expectation of the things which are coming on [4]the world: for the powers of the heavens shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

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[1] Many ancient authorities read *with a great trumpet, and they shall gather &c.*

[2] Or, *a trumpet of great sound*

[3] Or, *expiring*

[4] Gr. *the inhabited earth.*

But when these things begin to come to pass, look up, 28
and lift up your heads; because your redemption draweth
nigh.

CCLIII.

THE ESTABLISHMENT OF THE KINGDOM OF GOD TO BE WITHIN THE LIFETIME OF THE EXISTING GENERATION.

S. Matt. xxiv. 32—41.

Now from the fig tree learn her parable : 32
when her branch is now become tender, and putteth
forth its leaves, ye know ~~that the summer~~ is nigh; even so 33
ye also, when ye see all these things, know ye that [1]he is
nigh, *even* at the doors.

Verily I say unto you, This generation shall not pass 34
away, till all these things be accomplished. Heaven and 35
earth shall pass away, but my words shall not pass away.

But of that day and hour knoweth no one, not even the 36
angels of heaven, [2]neither the Son, but the Father only.

And as *were* the days of Noah, so shall be the [3]coming 37
of the Son of man. For as in those days which were before 38
the flood they were eating and drinking, marrying and
giving in marriage, until the day that Noah entered into the
ark, and they knew not until the flood came, and took them 39
all away; so shall be the [3]coming of the Son of man.

Then shall two men be in the field; one is taken, and 40
one is left: two women *shall be* grinding at the mill; one is 41
taken, and one is left.

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[1] Or, *it* [2] Many authorities, some ancient, omit *neither the Son.*

[3] Gr. *presence.*

S. Mark xiii. 28—32.

28 Now from the fig tree learn her parable:
when her branch is now become tender, and putteth
29 forth its leaves, ye know that the summer is nigh; even so
ye also, when ye see these things coming to pass, know ye
that [1]he is nigh, *even* at the doors.

30 Verily I say unto you, This generation shall not pass
31 away, until all these things be accomplished. Heaven and
earth shall pass away: but my words shall not pass away.
32 But of that day or that hour knoweth no one, not even the
angels in heaven, neither the Son, but the Father.

S. Luke xxi. 29—33.

29 And he spake to them a parable:

30 Behold the fig tree, and all the trees: when they now
shoot forth, ye see it and know of your own selves that the
summer is now nigh.

31 Even so ye also, when ye see these things coming to
32 pass, know ye that the kingdom of God is nigh. Verily I
say unto you, This generation shall not pass away, till all
33 things be accomplished. Heaven and earth shall pass
away: but my words shall not pass away.

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[1] Or, *it*

CCLIV.

THE UNCERTAINTY OF THE EXACT TIME OF CHRIST'S COMING WOULD NECESSITATE GREAT WATCHFULNESS ON THE PART OF THE DISCIPLES.

S. Matt. xxiv. 42—51.

WATCH therefore: for ye know not on what day your 42
Lord cometh.

[1]But know this, that if the master of the house had 43
known in what watch the thief was coming, he would have
watched, and would not have suffered his house to be
[2]broken through. Therefore be ye also ready: for in an hour 44
that ye think not the Son of man cometh.

Who then is the faithful and wise [3]servant, whom his lord 45
hath set over his household, to give them their food in due
season? Blessed is that [3]servant, whom his lord when he 46
cometh shall find so doing. Verily I say unto you, that he 47
will set him over all that he hath.

But if that evil [3]servant shall say in his heart, My lord 48
tarrieth; and shall begin to beat his fellow-servants, and shall 49
eat and drink with the drunken; the lord of that [3]servant 50
shall come in a day when he expecteth not, and in an hour
when he knoweth not, and shall [4]cut him asunder, and 51
appoint his portion with the hypocrites: there shall be the
weeping and gnashing of teeth.

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[1] Or, *But this ye know*

[2] Gr. *digged through.*

[3] Gr. *bondservant.*

[4] Or, *severely scourge him*

S. Mark xiii. 33—37.

33 Take ye heed, watch [1]and pray: for ye know not when the time is.

34 *It is* as *when* a man, sojourning in another country, having left his house, and given authority to his [2]servants, to each one his work, commanded also the porter to watch.

35 Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at
36 cockcrowing, or in the morning; lest coming suddenly he find you sleeping.

37 And what I say unto you I say unto all, Watch.

S. Luke xxi. 34—36.

34 But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare:
35 for *so* shall it come upon all them that dwell on the face of all the earth.

36 But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

CCLV.

THE ABOVE TEACHING ENFORCED BY PARABLES.

S. Matt. xxv. 1—30.

1 THEN shall the kingdom of heaven be likened unto ten virgins, which took their [3]lamps, and went forth to meet the bridegroom.

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[1] Some ancient authorities omit *and pray.*

[2] Gr. *bondservants.*

[3] Or, *torches*

And five of them were foolish, and five were wise. 2

For the foolish, when they took their [1]lamps, took no oil 3
with them: but the wise took oil in their vessels with their 4
[1]lamps.

Now while the bridegroom tarried, they all slumbered 5
and slept.

But at midnight there is a cry, Behold, the bridegroom! 6
Come ye forth to meet him.

Then all those virgins arose, and trimmed their [1]lamps. 7

And the foolish said unto the wise, Give us of your oil; 8
for our [1]lamps are going out.

But the wise answered, saying, Peradventure there will 9
not be enough for us and you: go ye rather to them that sell, and buy for yourselves.

And while they went away to buy, the bridegroom came; 10
and they that were ready went in with him to the marriage feast: and the door was shut.

Afterward come also the other virgins, saying, Lord, Lord, 11
open to us.

But he answered and said, Verily I say unto you, I know 12
you not.

Watch therefore, for ye know not the day nor the hour. 13

For *it is* as *when* a man, going into another country, 14
called his own [2]servants, and delivered unto them his goods.

And unto one he gave five talents, to another two, to 15
another one; to each according to his several ability; and he went on his journey.

Straightway he that received the five talents went and 16
traded with them, and made other five talents.

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[1] Or, *torches*

[2] Gr. *bondservants.*

17 In like manner he also that *received* the two gained other two.

18 But he that received the one went away and digged in the earth, and hid his lord's money.

19 Now after a long time the lord of those [1]servants cometh, and maketh a reckoning with them.

20 And he that received the five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: lo, I have gained other five talents.

21 His lord said unto him, Well done, good and faithful [2]servant: thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

22 And he also that *received* the two talents came and said, Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.

23 His lord said unto him, Well done, good and faithful [2]servant; thou hast been faithful over a few things, I will set thee over many things: enter thou into the joy of thy lord.

24 And he also that had received the one talent came and said, Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst
25 not scatter: and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.

26 But his lord answered and said unto him, Thou wicked and slothful [2]servant, thou knewest that I reap where I
27 sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest.

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[1] Gr. *bondservants*.

[2] Gr. *bondservant*.

Take ye away therefore the talent from him, and give it 28
unto him that hath the ten talents. For unto every one 29
that hath shall be given, and he shall have abundance: but
from him that hath not, even that which he hath shall be
taken away.

And cast ye out the unprofitable [1]servant into the outer 30
darkness: there shall be the weeping and gnashing of teeth.

CCLVI.

THE JUDGEMENT WHICH SHOULD BE COINCIDENT WITH CHRIST'S COMING.

S. Matt. xxv. 31—46.

BUT when the Son of man shall come in his glory, and 31
all the angels with him, then shall he sit on the throne of
his glory: and before him shall be gathered all the nations: 32
and he shall separate them one from another, as the
shepherd separateth the sheep from the [2]goats: and he 33
shall set the sheep on his right hand, but the [2]goats on the
left.

Then shall the King say unto them on his right hand, 34
Come, ye blessed of my Father, inherit the kingdom
prepared for you from the foundation of the world: for I 35
was an hungred, and ye gave me meat: I was thirsty, and
ye gave me drink: I was a stranger, and ye took me in;
naked, and ye clothed me: I was sick, and ye visited me: 36
I was in prison, and ye came unto me.

Then shall the righteous answer him, saying, Lord, when 37
saw we thee an hungred, and fed thee? or athirst, and gave

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[1] Gr. *bondservant*.

[2] Gr. *kids*.

38 thee drink? And when saw we thee a stranger, and took
39 thee in? or naked, and clothed thee? And when saw we
thee sick, or in prison, and came unto thee?

40 And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me.

41 Then shall he say also unto them on the left hand, [1]Depart from me, ye cursed, into the eternal fire which is
42 prepared for the devil and his angels: for I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no
43 drink: I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.

44 Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

46 And these shall go away into eternal punishment: but the righteous into eternal life.

CCLVII.

EXPLANATORY SUMMARIES.

S. Luke xxi. 37, 38.

37 AND every day he was teaching in the temple; and every night he went out, and lodged in the mount that is called *the mount* of Olives.

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[1] Or, *Depart from me under a curse*

And all the people came early in the morning to him in the temple, to hear him. 38

S. Mark xi. 19 (repeated).

And [1] every evening [2] he went forth out of the city. 19

CCLVIII.

THE COVENANT OF BETRAYAL.

Time. The same day (Wednesday before Easter).

S. Matt. xxvi. 1—5, 14—16.

And it came to pass, when Jesus had finished all these words, he said unto his disciples, 1

Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified. 2

Then were gathered together the chief priests, and the elders of the people, unto the court of the high priest, who 3
was called Caiaphas; and they took counsel together that 4
they might take Jesus by subtilty, and kill him.

But they said, Not during the feast, lest a tumult arise among the people. 5

* * * * * *

Then one of the twelve, who was called Judas Iscariot, 14
went unto the chief priests, and said, 15
What are ye willing to give me, and I will deliver him unto you? And they weighed unto him thirty pieces of silver.

And from that time he sought opportunity to deliver him *unto them*. 16

[1] Gr. *whenever evening came.*

[2] Some ancient authorities read *they*.

S. Mark xiv. 1, 2, 10, 11.

1 Now after two days was *the feast of* the passover and the unleavened bread: and the chief priests and the scribes sought how they might take him with subtilty, and kill him:
2 for they said, Not during the feast, lest haply there shall be a tumult of the people.

* * * * * *

10 And Judas Iscariot, [1]he that was one of the twelve, went away unto the chief priests, that he might deliver him unto
11 them. And they, when they heard it, were glad, and promised to give him money. And he sought how he might conveniently deliver him *unto them*.

S. Luke xxii. 1—6.

1 Now the feast of unleavened bread drew nigh, which is called the Passover.

2 And the chief priests and the scribes sought how they might put him to death; for they feared the people.

3 And Satan entered into Judas who was called Iscariot, being of the number of the twelve.

4 And he went away, and communed with the chief priests and captains, how he might deliver him unto them.

5 And they were glad, and covenanted to give him money.

6 And he consented, and sought opportunity to deliver him unto them [2]in the absence of the multitude.

[1] Gr. *the one of the twelve.*

[2] Or, *without tumult*

THURSDAY BEFORE EASTER.

CCLIX.

THE COMING OF CERTAIN GREEKS LEADS CHRIST TO EXPLAIN HIS TRUE GLORY.

Time. The morning of Thursday before Easter.

S. John xii. 20—26.

Now there were certain Greeks among those that went up 20
to worship at the feast: these therefore came to Philip, 21
which was of Bethsaida of Galilee, and asked him, saying,

Sir, we would see Jesus.

Philip cometh and telleth Andrew: Andrew cometh, and 22
Philip, and they tell Jesus.

And Jesus answereth them, saying, The hour is come, 23
that the Son of man should be glorified. Verily, verily, I 24
say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit.

He that loveth his [1]life loseth it; and he that hateth his 25
[1]life in this world shall keep it unto life eternal.

If any man serve me, let him follow me; and where I 26
am, there shall also my servant be:

if any man serve me, him will the Father honour.

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[1] Or, *soul*

CCLX.

A VOICE FROM HEAVEN TESTIFIES TO THE IDENTITY OF THE GLORY OF CHRIST WITH THAT OF THE FATHER.

S. John xii. 27—36.

27 Now is my soul troubled; and what shall I say?

Father, save me from this [1]hour. But for this cause came I unto this hour.

28 Father, glorify thy name.

There came therefore a voice out of heaven, *saying*,

I have both glorified it, and will glorify it again.

29 The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to him.

30 Jesus answered and said, This voice hath not come for
31 my sake, but for your sakes. Now is [2]the judgement of this
32 world: now shall the prince of this world be cast out. And I, if I be lifted up [3]from the earth, will draw all men unto myself.

33 But this he said, signifying by what manner of death he should die.

34 The multitude therefore answered him, We have heard out of the law that the Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man?

35 Jesus therefore said unto them, Yet a little while is the light [4]among you. Walk while ye have the light, that

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[1] Or, *hour?*

[2] Or, *a judgement*

[3] Or, *out of*

[4] Or, *in*

darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the 36 light, believe on the light, that ye may become sons of light.

These things spake Jesus, and he departed and [1]hid himself from them.

CCLXI.

BELIEF IN CHRIST INVOLVED BELIEF IN THE FATHER.

Time. The same day.

S. John xii. 37—50.

But though he had done so many signs before them, yet 37 they believed not on him: that the word of Isaiah the 38 prophet might be fulfilled, which he spake,

Lord, who hath believed our report?
And to whom hath the arm of the Lord been revealed?

For this cause they could not believe, for that Isaiah 39 said again,

He hath blinded their eyes, and he hardened their 40
heart; Lest they should see with their eyes, and
perceive with their heart,
And should turn,
And I should heal them.

These things said Isaiah, because he saw his glory; and 41 he spake of him.

Nevertheless even of the rulers many believed on him; 42 but because of the Pharisees they did not confess [2]*it*, lest

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[1] Or, *was hidden from them*

[2] Or, him

43 they should be put out of the synagogue: for they loved the
glory of men more than the glory of God.

44 And Jesus cried and said, He that believeth on me,
45 believeth not on me, but on him that sent me. And he
that beholdeth me beholdeth him that sent me.

46 I am come a light into the world, that whosoever
believeth on me may not abide in the darkness.

47 And if any man hear my sayings, and keep them not, I
judge him not: for I came not to judge the world, but to
48 save the world. He that rejecteth me, and receiveth not my
sayings, hath one that judgeth him: the word that I spake,
49 the same shall judge him in the last day. For I spake not
from myself; but the Father which sent me, he hath given
me a commandment, what I should say, and what I should
50 speak. And I know that his commandment is life eternal:
the things therefore which I speak, even as the Father hath
said unto me, so I speak.

CHAPTER XX.

CLOSING SCENES.

§ CCLXII.——§ CCLXXXI.

The Institution of the Lord's Supper, with events immediately preceding and following.

Time. Thursday before Easter; midday, evening, and earlier part of the night.

CCLXII.

CHRIST DIRECTS PETER AND JOHN TO PREPARE THE PASSOVER*, AND INDICATES THE PLACE WHERE PREPARATIONS ARE TO BE MADE.

Time. On the first day of unleavened bread (Thursday before Easter).

S. Luke xxii. 7—13.

AND the day of unleavened bread came, on which the 7
passover must be sacrificed.

And he sent Peter and John, saying, Go and make 8
ready for us the passover, that we may eat.

And they said unto him, Where wilt thou that we make 9
ready?

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* See note p. 405.

10 And he said unto them, Behold, when ye are entered into the city, there shall meet you a man bearing a pitcher of water; follow him into the house whereinto he goeth.

11 And ye shall say unto the goodman of the house,

The [1]Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples?

12 And he will shew you a large upper room furnished: there make ready.

13 And they went, and found as he had said unto them: and they made ready the passover.

S. Matt. xxvi. 17—19.

17 Now on the first *day* of unleavened bread the disciples came to Jesus, saying,

Where wilt thou that we make ready for thee to eat the passover?

18 And he said, Go into the city to such a man, and say unto him, The [1]Master saith, My time is at hand; I keep the passover at thy house with my disciples.

19 And the disciples did as Jesus appointed them; and they made ready the passover.

S. Mark xiv. 12—16.

12 And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him,

Where wilt thou that we go and make ready that thou mayest eat the passover?

13 And he sendeth two of his disciples, and saith unto them,

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[1] Or, *Teacher*

Go into the city, and there shall meet you a man
bearing a pitcher of water: follow him; and wheresoever 14
he shall enter in, say to the goodman of the house,

The [1] Master saith, Where is my guest-chamber, where I shall eat the passover with my disciples?

And he will himself shew you a large upper room fur- 15
nished *and* ready: and there make ready for us.

And the disciples went forth, and came into the city, 16
and found as he had said unto them: and they made ready the passover.

CCLXIII.

CHRIST ADDRESSES THE DISCIPLES AND GIVES THEM THE FIRST PASCHAL CUP.

Time. "When even was come."

S. Luke xxii. 14—18.

AND when the hour was come, he sat down, and the 14
apostles with him.

And he said unto them, With desire I have desired to 15
eat this passover with you before I suffer: for I say unto 16
you, I will not eat it, until it be fulfilled in the kingdom of
God. And he received a cup, and when he had given 17
thanks, he said,

Take this, and divide it among yourselves: for I say 18
unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom of God shall come.

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[1] Or, *Teacher*

S. Matt. xxvi. 20, 29.

20 Now when even was come, he was sitting at meat with the twelve [1]disciples.

* * * * * *

29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

S. Mark xiv. 17, 25.

17 And when it was evening he cometh with the twelve.

* * * * * *

25 Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

CCLXIV.

CHRIST FIRST SPEAKS OF HIS BETRAYAL AND IDENTIFIES THE TRAITOR.

S. Matt. xxvi. 21—25.

21 And as they were eating, he said,
Verily I say unto you, that one of you shall betray me.
22 And they were exceeding sorrowful, and began to say unto him every one,
Is it I, Lord?
23 And he answered and said, He that dipped his hand
24 with me in the dish, the same shall betray me. The Son of

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[1] Many authorities, some ancient, omit *disciples*.

man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! good were it [1]for that man if he had not been born.

And Judas, which betrayed him, answered and said, 25
Is it I, Rabbi?

He saith unto him, Thou hast said.

S. Mark xiv. 18—21.

And as they [2]sat and were eating, 18

Jesus said, Verily I say unto you, One of you shall betray me, *even* he that eateth with me.

They began to be sorrowful, and to say unto him one by 19
one, Is it I?

And he said unto them, *It is* one of the twelve, he that 20
dippeth with me in the dish. For the Son of man goeth, 21
even as it is written of him: but woe unto that man through
whom the Son of man is betrayed! good were it [1]for that
man if he had not been born.

CCLXV.

CHRIST GIVES TO THE BREAD ITS NEW OR SACRAMENTAL CHARACTER.

S. Matt. xxvi. 26.

And as they were eating, Jesus took [3]bread, and blessed, 26
and brake it; and he gave to the disciples, and said,

Take, eat; this is my body.

[1] Gr. *for him if that man.* [2] Gr. *reclined.* [3] Or, *a loaf*

S. Mark xiv. 22.

22 And as they were eating, he took [1]bread, and when he had blessed, he brake it, and gave to them, and said,

Take ye : this is my body.

S. Luke xxii. 19.

19 And he took [1]bread, and when he had given thanks, he brake it, and gave to them, saying,

This is my body [2]which is given for you : this do in remembrance of me.

CCLXVI.

DURING SUPPER CHRIST WASHES THE DISCIPLES' FEET AND TWICE ALLUDES TO HIS BETRAYAL.

S. John xiii. 1—20.

1 Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them [3]unto the end.

2 And during supper, the devil having already put into the heart of Judas Iscariot, Simon's *son*, to betray him,
3 *Jesus*, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto
4 God, riseth from supper, and layeth aside his garments ;

and he took a towel, and girded himself.

---

[1] Or, *a loaf*

[2] Some ancient authorities omit *which is given for you...which is poured out for you.*

[3] Or, *to the uttermost*

Then he poureth water into the bason, and began 5
to wash the disciples' feet, and to wipe them with the
towel wherewith he was girded.

So he cometh to Simon Peter. 6

He saith unto him, Lord, dost thou wash my feet?

Jesus answered and said unto him, What I do thou 7
knowest not now; but thou shalt understand hereafter.

Peter saith unto him, Thou shalt never wash my feet. 8

Jesus answered him, If I wash thee not, thou hast no part with me.

Simon Peter saith unto him, Lord, not my feet only, 9
but also my hands and my head.

Jesus saith to him, He that is bathed needeth not [1]save 10
to wash his feet, but is clean every whit: and ye are clean,
but not all.

For he knew him that should betray him; therefore said 11
he, Ye are not all clean.

So when he had washed their feet, and taken his 12
garments, and [2]sat down again, he said unto them,

Know ye what I have done to you? Ye call me, 13
[3]Master, and, Lord: and ye say well; for so I am. If I 14
then, the Lord and the [3]Master, have washed your feet, ye
also ought to wash one another's feet. For I have given 15
you an example, that ye also should do as I have done to
you. Verily, verily, I say unto you, A [4]servant is not 16
greater than his lord; neither [5]one that is sent greater than
he that sent him.

If ye know these things, blessed are ye if ye do them. 17

---

[1] Some ancient authorities omit *save*, and *his feet*.

[2] Gr. *reclined.*

[3] Or, *Teacher*

[4] Gr. *bondservant.*

[5] Gr. *an apostle.*

18 I speak not of you all: I know whom I [1]have chosen: but that the scripture may be fulfilled,

He that eateth [2]my bread lifted up his heel against me.

19 From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that [3]I am *he*.
20 Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

CCLXVII.

AFTER SUPPER CHRIST GIVES TO THE WINE ITS NEW OR SACRAMENTAL CHARACTER.

S. Luke xxii. 20.

20 AND the cup in like manner after supper, saying,

This cup is the new [4]covenant in my blood, *even* that which is poured out for you.

S. Matt. xxvi. 27, 28.

27 And he took [5]a cup, and gave thanks, and gave to them, saying,

28 Drink ye all of it; for this is my blood of [6]the [7]covenant, which is shed for many unto remission of sins.

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[1] Or, *chose*

[2] Many ancient authorities read *his bread with me.*

[3] Or, *I am*

[4] Or, *testament*

[5] Some ancient authorities read *the cup.*

[6] Or, *the testament*

[7] Many ancient authorities insert *new.*

S. Mark xiv. 23, 24.

And he took a cup, and when he had given thanks, he 23
gave to them: and they all drank of it. And he said unto 24
them,

This is my blood of [1]the [2]covenant, which is shed for many.

CCLXVIII.

FOR THE THIRD TIME CHRIST SPEAKS OF HIS BETRAYAL BUT THE IMPRESSION CREATED UPON THE DISCIPLES DOES NOT PREVENT THEIR CONTENDING WITH EACH OTHER WHICH SHOULD BE THE GREATEST.

S. Luke xxii. 21—24.

But behold, the hand of him that betrayeth me is with 21
me on the table. For the Son of man indeed goeth, as it 22
hath been determined: but woe unto that man through whom he is betrayed!

And they began to question among themselves, which 23
of them it was that should do this thing.

And there arose also a contention among them, which 24
of them is accounted to be [3]greatest.

---

[1] Or, *the testament*

[2] Many ancient authorities insert *new*.

[3] Gr. *greater*.

CCLXIX.

CHRIST SEEKS TO ALLAY THE SPIRIT OF RIVALRY AMONGST THE DISCIPLES AND GIVES TO S. PETER THE FIRST WARNING OF HIS DENIAL.

S. Luke xxii. 25—38.

25 And he said unto them,

The kings of the Gentiles have lordship over them; and
they that have authority over them are called Benefactors.
26 But ye *shall* not *be* so: but he that is the greater among
you, let him become as the younger; and he that is chief,
27 as he that doth serve. For whether is greater, he that
[1] sitteth at meat, or he that serveth? is not he that [1] sitteth at
meat? but I am in the midst of you as he that serveth.
28 But ye are they which have continued with me in my
29 temptations; and [2] I appoint unto you a kingdom, even as
30 my Father appointed unto me, that ye may eat and drink at
my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel.

31 Simon, Simon, behold, Satan [3] asked to have you, that
32 he might sift you as wheat: but I made supplication for
thee, that thy faith fail not: and do thou, when once thou
hast turned again, stablish thy brethren.

33 And he said unto him, Lord, with thee I am ready to go
both to prison and to death.

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[1] Gr. *reclineth.*

[2] Or, *I appoint unto you, even as my Father appointed unto me a kingdom, that ye may eat and drink &c.*

[3] Or, *obtained you by asking*

And he said, I tell thee, Peter, the cock shall not crow 34 this day, until thou shalt thrice deny that thou knowest me.

And he said unto them, When I sent you forth without 35 purse, and wallet, and shoes, lacked ye any thing?

And they said, Nothing.

And he said unto them, But now, he that hath a purse, 36
let him take it, and likewise a wallet: [1]and he that hath
none, let him sell his cloke, and buy a sword. For I say 37
unto you, that this which is written must be fulfilled in me,
And he was reckoned with transgressors: for that which
concerneth me hath [2]fulfilment.

And they said, Lord, behold, here are two swords. 38

And he said unto them, It is enough.

CCLXX.

SPEAKING FOR THE FOURTH TIME OF HIS BETRAYAL, CHRIST MORE DISTINCTLY IDENTIFIES JUDAS AS THE TRAITOR.

Time. The setting in of night, but early enough for purchases to be made or alms distributed.

S. John xiii. 21—30.

When Jesus had thus said, he was troubled in the spirit, 21 and testified, and said,

Verily, verily, I say unto you, that one of you shall betray me.

The disciples looked one on another, doubting of whom 22 he spake.

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[1] Or, *and he that hath no sword, let him sell his cloke, and buy one.*

[2] Gr. *end.*

23 There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved.

24 Simon Peter therefore beckoneth to him, and saith unto him,

Tell *us* who it is of whom he speaketh.

25 He leaning back, as he was, on Jesus' breast saith unto him,

Lord, who is it?

26 Jesus therefore answereth, He it is, for whom I shall dip the sop, and give it him.

So when he had dipped the sop, he taketh and giveth it to Judas, *the son* of Simon Iscariot.

27 And after the sop, then entered Satan into him.

Jesus therefore saith unto him, That thou doest, do quickly.

28 Now no man at the table knew for what intent he spake
29 this unto him. For some thought, because Judas had the [1]bag, that Jesus said unto him, Buy what things we have need of for the feast; or, that he should give something to the poor.

30 He then having received the sop went out straightway: and it was night.

---

[1] Or, *box*

CCLXXI.

CHRIST SPEAKS OF THE IDENTITY OF HIS OWN GLORY WITH THAT OF THE FATHER, URGES THE DISCIPLES TO MUTUAL LOVE, AND A SECOND TIME WARNS S. PETER THAT HE WILL DENY HIM.

S. John xiii. 31—38.

WHEN therefore he was gone out, Jesus saith, 31
Now [1]is the Son of man glorified, and God [1]is glorified
in him; and God shall glorify him in himself, and straight- 32
way shall he glorify him.

Little children, yet a little while I am with you. Ye 33
shall seek me: and as I said unto the Jews, Whither I go,
ye cannot come; so now I say unto you.

A new commandment I give unto you, that ye love one 34
another; [2]even as I have loved you, that ye also love one
another. By this shall all men know that ye are my 35
disciples, if ye have love one to another.

Simon Peter saith unto him, Lord, whither goest thou? 36
Jesus answered, Whither I go, thou canst not follow me
now; but thou shalt follow afterwards.

Peter saith unto him, Lord, why cannot I follow thee 37
even now? I will lay down my life for thee.

Jesus answereth, Wilt thou lay down thy life for me? 38
Verily, verily, I say unto thee, The cock shall not crow, till
thou hast denied me thrice.

---

[1] Or, *was*

[2] Or, *even as I loved you, that ye also may love one another*

CCLXXII.

CHRIST COMFORTING THE DISCIPLES UNDER THE PROSPECT OF HIS DEPARTURE, EXPLAINS HIS RELATION TO THE FATHER AND TO THEM.

S. John xiv. 1—14.

1 Let not your heart be troubled: [1]ye believe in God,
2 believe also in me. In my Father's house are many
[2]mansions; if it were not so, I would have told you; for I
3 go to prepare a place for you. And if I go and prepare a
place for you, I come again, and will receive you unto
4 myself; that where I am, *there* ye may be also. [3]And
whither I go, ye know the way.

5 Thomas saith unto him, Lord, we know not whither thou goest; how know we the way?

6 Jesus saith unto him, I am the way, and the truth, and
7 the life: no one cometh unto the Father, but [4]by me. If ye
had known me, ye would have known my Father also: from
henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the

---

[1] Or, *believe in God*

[2] Or, *abiding-places*

[3] Many ancient authorities read *And whither I go ye know, and the way ye know.*

[4] Or, *through*

Father? Believest thou not that I am in the Father, and the 10
Father in me? the words that I say unto you I speak not
from myself: but the Father abiding in me doeth his works.
Believe me that I am in the Father, and the Father in me: 11
or else believe me for the very works' sake.

Verily, verily, I say unto you, He that believeth on me, 12
the works that I do shall he do also; and greater *works*
than these shall he do; because I go unto the Father.

And whatsoever ye shall ask in my name, that will I do, 13
that the Father may be glorified in the Son. If ye shall ask 14
[1]me any thing in my name, that will I do.

CCLXXIII.

CHRIST PROMISES THE COMFORTER, ENLARGES UPON THE EFFECT OF A LOVING OBEDIENCE TO HIS COMMANDMENTS AND FORETELLS THE ILLUMINATING POWER OF THE HOLY SPIRIT.

S. John xiv. 15—31.

If ye love me, ye will keep my commandments. And I 15 16
will [2]pray the Father, and he shall give you another
[3]Comforter, that he may be with you for ever, *even* the 17
Spirit of truth: whom the world cannot receive; for it
beholdeth him not, neither knoweth him: ye know him;
for he abideth with you, and shall be in you.

I will not leave you [4]desolate: I come unto you. Yet 18 19
a little while, and the world beholdeth me no more; but ye

---

[1] Many ancient authorities omit *me*.

[2] Gr. *make request of.*

[3] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

[4] Or, *orphans*

20 behold me: because I live, [1]ye shall live also. In that day
ye shall know that I am in my Father, and ye in me, and I
21 in you. He that hath my commandments, and keepeth
them, he it is that loveth me: and he that loveth me shall
be loved of my Father, and I will love him, and will
manifest myself unto him.

22 Judas (not Iscariot) saith unto him,

Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?

23 Jesus answered and said unto him,

If a man love me, he will keep my word: and my
Father will love him, and we will come unto him, and make
24 our abode with him. He that loveth me not keepeth not
my words: and the word which ye hear is not mine,
but the Father's who sent me.

25 These things have I spoken unto you, while *yet* abiding
26 with you. But the [2]Comforter, *even* the Holy Spirit, whom
the Father will send in my name, he shall teach you
all things, and bring to your remembrance all that I said
unto you.

27 Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful.

28 Ye heard how I said to you, I go away, and I come
unto you. If ye loved me, ye would have rejoiced, because
I go unto the Father: for the Father is greater than I.
29 And now I have told you before it come to pass, that, when
it is come to pass, ye may believe.

30 I will no more speak much with you, for the prince

---

[1] Or, *and ye shall live*

[2] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

of the world cometh: and he hath nothing in me; but that 31
the world may know that I love the Father, and as the
Father gave me commandment, even so I do.

Arise, let us go hence.

CCLXXIV.

CHRIST AND THE DISCIPLES LEAVE THE SUPPER CHAMBER.

Time. Probably some hours before midnight and the actual hour of betrayal.

S. Matt. xxvi. 30.

And when they had sung a hymn, they went out. 30

S. Mark xiv. 26.

And when they had sung a hymn, they went out. 26

S. Luke xxii. 39.

And he came out. 39

CCLXXV.

CHRIST'S FAREWELL DISCOURSE AND PRAYER.

Time. The interval between Christ's leaving the Supper Chamber and His finally proceeding to the place of betrayal.

Note. Having already concluded His teaching as it affected the Disciples individually, Christ now addresses Himself to the wider subject of their continuance as a corporate body after His departure.

The near approach of Judas appearing to have been the immediate cause of Christ's leaving the Supper Chamber, the place at which the discourse was spoken was probably some house or room of which it could not be said "And Judas which betrayed Him knew the place" (S. John xviii. 2). It may well have been the scene of future gatherings of the Early Church, either the Upper Chamber where the Disciples met after the Resurrection or the house of Mary the mother of John whose surname was Mark (Acts xii. 12).

I.

UNION WITH CHRIST THE FIRST CONDITION OF ACCEPTABLE PRAYER AND OF ABILITY TO KEEP HIS COMMANDMENTS.

S. John xv. 1—10.

1 I AM the true vine, and my Father is the husbandman.
Every branch in me that beareth not fruit, he taketh it
2 away: and every *branch* that beareth fruit, he cleanseth it,
3 that it may bear more fruit. Already ye are clean because
of the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear
fruit of itself, except it abide in the vine; so neither can ye,
5 except ye abide in me. I am the vine, ye are the
branches: He that abideth in me, and I in him, the same
beareth much fruit: for apart from me ye can do nothing.
6 If a man abide not in me, he is cast forth as a branch, and
is withered; and they gather them, and cast them into the
7 fire, and they are burned. If ye abide in me, and my
words abide in you, ask whatsoever ye will, and it shall be
8 done unto you. Herein [1]is my Father glorified, [2]that ye
bear much fruit; and *so* shall ye be my disciples.

---

[1] Or, *was*

[2] Many ancient authorities read *that ye bear much fruit, and be my disciples.*

Even as the Father hath loved me, I also have loved 9
you: abide ye in my love. If ye keep my commandments, 10
ye shall abide in my love; even as I have kept my Father's
commandments, and abide in his love.

2.

LOVE TO ONE ANOTHER SIMILAR TO CHRIST'S OWN LOVE FOR THEM WAS THE SOURCE FROM WHICH THE JOY OF THE DISCIPLES MUST SPRING.

S. John xv. 11—17.

THESE things have I spoken unto you, that my joy may 11
be in you, and *that* your joy may be fulfilled.

This is my commandment, that ye love one another, 12
even as I have loved you. Greater love hath no man than 13
this, that a man lay down his life for his friends. Ye are 14
my friends, if ye do the things which I command you. No 15
longer do I call you [1]servants; for the [2]servant knoweth
not what his lord doeth: but I have called you friends; for
all things that I heard from my Father I have made known
unto you. Ye did not choose me, but I chose you, and 16
appointed you, that ye should go and bear fruit, and *that*
your fruit should abide: that whatsoever ye shall ask of the
Father in my name, he may give it you.

These things I command you, that ye may love one 17
another.

---

[1] Gr. *bondservants.*

[2] Gr. *bondservant.*

3.

THE WORLD WOULD HATE THE DISCIPLES AS IT HAD HATED CHRIST.

S. John xv. 18—27.

18 If the world hateth you, [1]ye know that it hath hated me
19 before *it hated* you. If ye were of the world, the world
would love its own: but because ye are not of the world,
but I chose you out of the world, therefore the world hateth
you.

20 Remember the word that I said unto you, A [2]servant is
not greater than his lord. If they persecuted me, they will
also persecute you; if they kept my word, they will keep
21 yours also. But all these things will they do unto you for
my name's sake, because they know not him that sent me.
22 If I had not come and spoken unto them, they had not had
23 sin: but now they have no excuse for their sin. He that
24 hateth me hateth my Father also. If I had not done
among them the works which none other did, they had not
had sin: but now have they both seen and hated both me
25 and my Father. But *this cometh to pass*, that the word may
be fulfilled that is written in their law, They hated me
26 without a cause. But when the [3]Comforter is come, whom
I will send unto you from the Father, *even* the Spirit of
truth, which [4]proceedeth from the Father, he shall bear
27 witness of me: [5]and ye also bear witness, because ye have
been with me from the beginning.

---

[1] Or, *know ye*

[2] Gr. *bondservant.*

[3] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

[4] Or, *goeth forth from*

[5] Or, *and bear ye also witness*

4.

CHRIST'S DEPARTURE A NECESSARY CONDITION OF HIS SENDING THE COMFORTER.

S. John xvi. 1—11.

These things have I spoken unto you, that ye should 1
not be made to stumble.

They shall put you out of the synagogues: yea, the 2
hour cometh, that whosoever killeth you shall think that he
offereth service unto God. And these things will they do, 3
because they have not known the Father, nor me.

But these things have I spoken unto you, that when 4
their hour is come, ye may remember them, how that I told
you. And these things I said not unto you from the beginning, because I was with you.

But now I go unto him that sent me; and none of you 5
asketh me, Whither goest thou? But because I have 6
spoken these things unto you, sorrow hath filled your heart.
Nevertheless I tell you the truth; It is expedient for you 7
that I go away: for if I go not away, the [1]Comforter will
not come unto you; but if I go, I will send him unto
you.

And he, when he is come, will convict the world in 8
respect of sin, and of righteousness, and of judgement: of 9
sin, because they believe not on me; of righteousness, 10
because I go to the Father, and ye behold me no more;
of judgement, because the prince of this world hath been 11
judged.

---

[1] Or, *Advocate* Or, *Helper* Gr. *Paraclete.*

5.

CHRIST SPEAKS OF HIS DEPARTURE AND RETURN.

S. John xvi. 12—24.

12 I HAVE yet many things to say unto you, but ye cannot
13 bear them now. Howbeit when he, the Spirit of truth, is
come, he shall guide you into all the truth: for he shall not
speak from himself; but what things soever he shall hear,
these shall he speak: and he shall declare unto you the
14 things that are to come. He shall glorify me: for he shall
15 take of mine, and shall declare *it* unto you. All things
whatsoever the Father hath are mine: therefore said I, that
he taketh of mine, and shall declare *it* unto you.

16 A little while, and ye behold me no more; and again a little while, and ye shall see me.

17 *Some* of his disciples therefore said one to another, What
is this that he saith unto us, A little while, and ye behold me
not; and again a little while, and ye shall see me: and,
18 Because I go to the Father? They said therefore, What is
this that he saith, A little while? We know not what he
saith.

19 Jesus perceived that they were desirous to ask him, and he said unto them,

Do ye inquire among yourselves concerning this, that I said, A little while, and ye behold me not, and again a little while, and ye shall see me?

20 Verily, verily, I say unto you, that ye shall weep and
lament, but the world shall rejoice: ye shall be sorrowful,
21 but your sorrow shall be turned into joy. A woman when

she is in travail hath sorrow, because her hour is come: but when she is delivered of the child, she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see 22
you again, and your heart shall rejoice, and your joy no one taketh away from you.

And in that day ye shall [1]ask me nothing. Verily, 23
verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked 24
nothing in my name: ask, and ye shall receive, that your joy may be fulfilled.

6.

CHRIST'S WORDS WOULD GIVE HIS DISCIPLES PEACE IN THE COMING TRIBULATION.

S. John xvi. 25—33.

THESE things have I spoken unto you in [2]proverbs: the 25
hour cometh, when I shall no more speak unto you in [2]proverbs, but shall tell you plainly of the Father. In that 26
day ye shall ask in my name: and I say not unto you, that I will [3]pray the Father for you; for the Father himself loveth 27
you, because ye have loved me, and have believed that I came forth from the Father. I came out from the Father, 28
and am come into the world: again, I leave the world, and go unto the Father.

His disciples say, Lo, now speakest thou plainly, and 29
speakest no [4]proverb. Now know we that thou knowest all 30

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[1] Or, *ask me no question*

[2] Or, *parables*

[3] Gr. *make request of.*

[4] Or, *parable*

things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 32 Jesus answered them, Do ye now believe? Behold, the
hour cometh, yea, is come, that ye shall be scattered, every
man to his own, and shall leave me alone: and *yet* I
am not alone, because the Father is with me.

33 These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer; I have overcome the world.

7.

CHRIST COMMITS (1) HIMSELF, (2) THE DISCIPLES AND (3) ALL WHO SHOULD AFTERWARDS BELIEVE ON HIM TO THE FATHER'S KEEPING.

S. John xvii. 1—26.

1 These things spake Jesus; and lifting up his eyes to heaven, he said,

Father, the hour is come; glorify thy Son, that the Son
2 may glorify thee: even as thou gavest him authority over
all flesh, that whatsoever thou hast given him, to them he
3 should give eternal life. And this is life eternal, that they
should know thee the only true God, and him whom thou
4 didst send, *even* Jesus Christ. I glorified thee on the earth,
having accomplished the work which thou hast given me to
do.

5 And now, O Father, glorify thou me with thine own self
with the glory which I had with thee before the world was.
6 I manifested thy name unto the men whom thou gavest me

out of the world: thine they were, and thou gavest them to
me; and they have kept thy word. Now they know that 7
all things whatsoever thou hast given me are from thee:
for the words which thou gavest me I have given unto 8
them; and they received *them*, and knew of a truth that I
came forth from thee, and they believed that thou didst send
me.

I [1]pray for them: I [1]pray not for the world, but for 9
those whom thou hast given me; for they are thine: and 10
all things that are mine are thine, and thine are mine: and
I am glorified in them. And I am no more in the world, 11
and these are in the world, and I come to thee.

Holy Father, keep them in thy name which thou hast
given me, that they may be one, even as we *are*. While I 12
was with them, I kept them in thy name which thou hast
given me: and I guarded them, and not one of them
perished, but the son of perdition; that the scripture might
be fulfilled. But now I come to thee; and these things I 13
speak in the world, that they may have my joy fulfilled in
themselves. I have given them thy word; and the world 14
hated them, because they are not of the world, even as I am
not of the world. I [1]pray not that thou shouldest take 15
them [2]from the world, but that thou shouldest keep them
[2]from [3]the evil *one*. They are not of the world, even as I am 16
not of the world. [4]Sanctify them in the truth: thy word is 17
truth. As thou didst send me into the world, even so sent 18
I them into the world. And for their sakes I [5]sanctify 19
myself, that they themselves also may be sanctified in truth.

Neither for these only do I [1]pray, but for them also that 20

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[1] Gr. *make request.* [2] Gr. *out of.* [3] Or, *evil*
[4] Or, *Consecrate* [5] *consecrate*

21 believe on me through their word; that they may all be one; even as thou, Father, *art* in me, and I in thee, that they also may be in us: that the world may believe that thou
22 didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we
23 *are* one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me.

24 Father, [1]that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world knew thee not, but I knew
26 thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them.

CCLXXVI.

ON THE WAY TO GETHSEMANE CHRIST HAVING FORETOLD THE DESERTION OF THE DISCIPLES AND HIS OWN RESURRECTION, FOR THE THIRD TIME WARNS S. PETER OF HIS DENIAL.

Time. Towards midnight.

S. Matt. xxvi. 30—35 (*v.* 30 repeated).

30 AND when they had sung a hymn, they went out unto the mount of Olives.

31 Then saith Jesus unto them, All ye shall be [2]offended in

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[1] Many ancient authorities read *those whom.*

[2] Gr. *caused to stumble.*

me this night: for it is written, I will smite the shepherd,
and the sheep of the flock shall be scattered abroad. But 32
after I am raised up, I will go before you into Galilee. But 33
Peter answered and said unto him, If all shall be [1]offended
in thee, I will never be [1]offended. Jesus said unto him, 34
Verily I say unto thee, that this night, before the cock crow,
thou shalt deny me thrice. Peter saith unto him, Even if I 35
must die with thee, *yet* will I not deny thee. Likewise also
said all the disciples.

S. Mark xiv. 26—31 (*v.* 26 repeated).

And when they had sung a hymn, they went out unto 26
the mount of Olives.

And Jesus saith unto them, All ye shall be [1]offended: 27
for it is written, I will smite the shepherd, and the sheep
shall be scattered abroad. Howbeit, after I am raised up, I 28
will go before you into Galilee. But Peter said unto him, 29
Although all shall be [1]offended, yet will not I. And Jesus 30
saith unto him, Verily I say unto thee, that thou to-day, *even*
this night, before the cock crow twice, shalt deny me thrice.
But he spake exceeding vehemently, If I must die with thee, 31
I will not deny thee. And in like manner also said they all.

CCLXXVII.

THE AGONY IN THE GARDEN.

Time. Towards midnight.

S. John xviii. 1, 2.

When Jesus had spoken these words, he went forth 1
with his disciples over the [2]brook [3]Kidron, where was a

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[1] Gr. *caused to stumble.*

[2] Or, *ravine* Gr. *winter torrent.*

[3] Or, *of the Cedars*

garden, into the which he entered, himself and his disciples.

2 Now Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

S. Matt. xxvi. 36—46.

36 Then cometh Jesus with them unto [1]a place called Gethsemane, and saith unto his disciples,

Sit ye here, while I go yonder and pray.

37 And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and sore troubled.

38 Then saith he unto them, My soul is exceeding sorrowful, even unto death: abide ye here, and watch with me.

39 And he went forward a little, and fell on his face, and prayed, saying,

O my Father, if it be possible, let this cup pass away from me: nevertheless, not as I will, but as thou wilt.

40 And he cometh unto the disciples, and findeth them sleeping, and saith unto Peter,

41 What, could ye not watch with me one hour? [2]Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

42 Again a second time he went away, and prayed, saying,

O my Father, if this cannot pass away, except I drink it, thy will be done.

43 And he came again and found them sleeping, for their eyes were heavy.

44 And he left them again, and went away, and prayed a third time, saying again the same words.

[1] Gr. *an enclosed piece of ground.*

[2] Or, *Watch ye, and pray that ye enter not*

Then cometh he to the disciples, and saith unto them, 45
Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed unto the hands of sinners. Arise, let us be going: behold, he is at hand 46
that betrayeth me.

S. Mark xiv. 32—42.

And they come unto [1]a place which was named Gethsemane: and he saith unto his disciples, 32

Sit ye here, while I pray.

And he taketh with him Peter and James and John, 33
and began to be greatly amazed, and sore troubled.

And he saith unto them, My soul is exceeding sorrowful even unto death: abide ye here, and watch. 34

And he went forward a little, and fell on the ground, 35
and prayed that, if it were possible, the hour might pass away from him.

And he said, Abba, Father, all things are possible unto 36
thee; remove this cup from me: howbeit not what I will, but what thou wilt.

And he cometh, and findeth them sleeping, and saith 37
unto Peter,

Simon, sleepest thou? couldest thou not watch one
hour? [2]Watch and pray, that ye enter not into temptation: 38
the spirit indeed is willing, but the flesh is weak.

And again he went away, and prayed, saying the same 39
words.

And again he came, and found them sleeping, for their 40
eyes were very heavy; and they wist not what to answer him.

[1] Gr. *an enclosed piece of ground.*

[2] Or, *Watch ye, and pray that ye enter not*

41 And he cometh the third time, and saith unto them,

Sleep on now, and take your rest: it is enough; the hour is come; behold, the Son of man is betrayed into the
42 hands of sinners. Arise, let us be going: behold, he that betrayeth me is at hand.

S. Luke xxii. 39—46 (*v.* 39 repeated).

39 And he came out, and went, as his custom was, unto the mount of Olives; and the disciples also followed him.

40 And when he was at the place, he said unto them, Pray that ye enter not into temptation.

41 And he was parted from them about a stone's cast; and
42 he kneeled down and prayed, saying,

Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

43 [1]And there appeared unto him an angel from heaven, strengthening him.

44 And being in an agony he prayed more earnestly: and his sweat became as it were great drops of blood falling down upon the ground.

45 And when he rose up from his prayer, he came unto
46 the disciples, and found them sleeping for sorrow, and said unto them,

Why sleep ye? rise and pray, that ye enter not into temptation.

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[1] Many ancient authorities omit ver. 43, 44.

CCLXXVIII.

THE BETRAYAL.

Time. Midnight.

S. Matt. xxvi. 47—50.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. 47

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that is he: take him. 48

And straightway he came to Jesus, and said, Hail, Rabbi; and [1]kissed him. 49

And Jesus said unto him, Friend, *do* that for which thou art come. 50

Then they came and laid hands on Jesus, and took him.

S. Mark xiv. 43—46.

And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders. 43

Now he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that is he; take him, and lead him away safely. 44

And when he was come, straightway he came to him, and saith, Rabbi; and [1]kissed him. 45

And they laid hands on him, and took him. 46

[1] Gr. *kissed him much.*

S. Luke xxii. 47, 48.

47 While he yet spake, behold, a multitude, and he that was called Judas, one of the twelve, went before them; and he drew near unto Jesus to kiss him.

48 But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss?

S. John xviii. 3—9.

3 Judas then, having received the [1]band *of soldiers*, and officers from the chief priests and the Pharisees, cometh thither with lanterns and torches and weapons.

4 Jesus therefore, knowing all the things that were coming upon him, went forth, and saith unto them,

5 Whom seek ye? They answered him, Jesus of Nazareth.

Jesus saith unto them, I am *he*.

And Judas also, which betrayed him, was standing with them.

6 When therefore he said unto them, I am *he*, they went backward, and fell to the ground.

7 Again therefore he asked them, Whom seek ye?

And they said, Jesus of Nazareth.

8 Jesus answered, I told you that I am *he*: if therefore ye
9 seek me, let these go their way: that the word might be fulfilled which he spake, Of those whom thou hast given me I lost not one.

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[1] Or, *cohort*

CCLXXIX.

PETER ATTEMPTS TO DEFEND CHRIST.

S. Matt. xxvi. 51—54.

AND behold, one of them that were with Jesus stretched 51
out his hand, and drew his sword, and smote the [1]servant
of the high priest, and struck off his ear.

Then saith Jesus unto him, Put up again thy sword 52
into its place: for all they that take the sword shall perish
with the sword. Or thinkest thou that I cannot beseech 53
my Father, and he shall even now send me more than
twelve legions of angels? How then should the scriptures 54
be fulfilled, that thus it must be?

S. Mark xiv. 47.

But a certain one of them that stood by drew his sword, 47
and smote the [1]servant of the high priest, and struck off his
ear.

S. Luke xxii. 49—51.

And when they that were about him saw what would 49
follow, they said,

Lord, shall we smite with the sword?

And a certain one of them smote the [1]servant of the 50
high priest, and struck off his right ear.

But Jesus answered and said, Suffer ye thus far. 51

And he touched his ear, and healed him.

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[1] Gr. *bondservant.*

S. John xviii. 10, 11.

10 Simon Peter therefore having a sword drew it, and struck the high priest's [1]servant, and cut off his right ear.

Now the [1]servant's name was Malchus.

11 Jesus therefore said unto Peter, Put up the sword into the sheath: the cup which the Father hath given me, shall I not drink it?

CCLXXX.

CHRIST ADDRESSES THOSE WHO HAD COME TO TAKE HIM.

S. Matt. xxvi. 55, 56.

55 In that hour said Jesus to the multitudes,

Are ye come out as against a robber with swords and staves to seize me? I sat daily in the temple teaching, and
56 ye took me not. But all this is come to pass, that the scriptures of the prophets might be fulfilled.

S. Mark xiv. 48, 49.

48 And Jesus answered and said unto them,

Are ye come out, as against a robber, with swords and
49 staves to seize me? I was daily with you in the temple teaching, and ye took me not: but *this is done* that the scriptures might be fulfilled.

S. Luke xxii. 52, 53.

52 And Jesus said unto the chief priests, and captains of the temple, and elders, which were come against him,

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[1] Gr. *bondservant.*

Are ye come out, as against a robber, with swords and
staves? When I was daily with you in the temple, ye 53
stretched not forth your hands against me: but this is your
hour, and the power of darkness.

CCLXXXI.

THE DISCIPLES FORSAKE CHRIST.

S. Mark xiv. 50—52.

AND they all left him, and fled. 50

And a certain young man followed with him, having a 51
linen cloth cast about him, over *his* naked *body*:

and they lay hold on him;

but he left the linen cloth, and fled naked. 52

S. Matt. xxvi. 56.

Then all the disciples left him, and fled. 56

Note. In order to reconcile certain expressions of S. John with the statements of the Synoptic Gospels, very many have assumed that our Lord and His Disciples *anticipated* the usual time of eating the Passover. Mr McClellan's arguments, and the evidence he collects shewing the inconsistencies involved in this opinion and the erroneousness of the data upon which it rests, certainly appear altogether unanswerable.

With reference to S. John's words "that they might not be defiled but might eat the Passover" he says,

"Now we have already certainly shewn that, for the permanent Passover of Canaan, the Paschal *Peace-Offerings* by Divine Institution were originally included with the Paschal Lamb under the name of '*the Passover*,' and were under this name slain and eaten on the *Paschal Night* as part of the *Paschal Supper*. But we have also shewn that, by an innovation which prevailed in the time of our Lord, these *Peace-Offerings*, otherwise called *Chagigah*, were no longer slain and eaten on the *Paschal Night* with the Paschal Supper, but, whilst retaining their original proper name of '*the Passover*,' were, separately from *the Lamb*, slain and eaten in and after the *morning* which succeeded the *Paschal Night*."—McClellan, *New Testament*, p. 488.

CHAPTER XXI.

CLOSING SCENES.

From the Betrayal
TO
The Crucifixion.

§ CCLXXXII.——§ CCCXXIV.

Time. From midnight of Thursday before Easter to the 9th hour, on Good Friday.

CCLXXXII.

CHRIST IS BOUND AND AFTER A PRELIMINARY EXAMINATION BEFORE HIGH PRIEST ANNAS IS SENT TO HIGH PRIEST CAIAPHAS. THE FIRST DENIAL OF S. PETER*.

Time. About 1 A.M.

S. John xviii. 12—24.

12 So the [1]band and the [2]chief captain, and the officers of
13 the Jews, seized Jesus and bound him, and led him to

[1] Or, *cohort* [2] Or, *military tribune* Gr. *chiliarch.*

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* A comparison of verses 19 and 24 shew that Annas is here spoken of as the High Priest as well as Caiaphas. Both resided in the same Palace, though in different parts of it.

Annas first; for he was father in law to Caiaphas, which was high priest that year.

Now Caiaphas was he which gave counsel to the Jews, 14
that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and *so did* another 15
disciple. Now that disciple was known unto the high priest,
and entered in with Jesus into the court of the high priest;
but Peter was standing at the door without. 16

So the other disciple, which was known unto the high priest, went out and spake unto her that kept the door, and
brought in Peter. The maid therefore that kept the door 17
saith unto Peter,

Art thou also *one* of this man's disciples?

He saith, I am not.

Now the [1]servants and the officers were standing *there*, 18
having made [2]a fire of coals; for it was cold; and they were warming themselves: and Peter also was with them, standing and warming himself.

The high priest therefore asked Jesus of his disciples, and 19
of his teaching.

Jesus answered him, I have spoken openly to the world; 20
I ever taught in [3]synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing.
Why askest thou me? ask them that have heard *me*, what 21
I spake unto them: behold, these know the things which I said.

And when he had said this, one of the officers standing 22
by struck Jesus [4]with his hand, saying, Answerest thou the high priest so?

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[1] Gr. *bondservants.*

[2] Gr. *a fire of charcoal.*

[3] Gr. *synagogue.*

[4] Or, *with a rod*

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 Annas therefore sent him bound unto Caiaphas the high priest.

S. Matt. xxvi. 57, 58.

57 And they that had taken Jesus led him away to *the house of* Caiaphas the high priest, where the scribes and the elders were gathered together.

58 But Peter followed him afar off, unto the court of the high priest, and entered in, and sat with the officers, to see the end.

S. Mark xiv. 53, 54.

53 And they led Jesus away to the high priest: and there come together with him all the chief priests and the elders and the scribes.

54 And Peter had followed him afar off, even within, into the court of the high priest; and he was sitting with the officers, and warming himself in the light *of the fire.*

S. Luke xxii. 54, 55.

54 And they seized him, and led him *away*, and brought him into the high priest's house.

But Peter followed afar off.

55 And when they had kindled a fire in the midst of the court, and had sat down together, Peter sat in the midst of them.

CCLXXXIII.

CHRIST IS SUBJECTED TO A PRELIMINARY EXAMINATION BEFORE CAIAPHAS.

Time. About 2 A.M.

S. Matt. xxvi. 59—66.

Now the chief priests and the whole council sought 59
false witness against Jesus, that they might put him to
death; and they found it not, though many false witnesses 60
came.

But afterward came two, and said, This man said, I am 61
able to destroy the [1]temple of God, and to build it in three
days.

And the high priest stood up, and said unto him, 62

Answerest thou nothing? what is it which these witness against thee?

But Jesus held his peace. 63

And the high priest said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

Jesus saith unto him, Thou hast said: nevertheless I 64
say unto you, Henceforth ye shall see the Son of man
sitting at the right hand of power, and coming on the clouds
of heaven.

Then the high priest rent his garments, saying, He hath 65
spoken blasphemy: what further need have we of witnesses? behold, now ye have heard the blasphemy: what 66
think ye?

They answered and said, He is [2]worthy of death.

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[1] Or, *sanctuary*: as in ch. xxiii. 35; xxvii. 5.

[2] Gr. *liable to.*

S. Mark xiv. 55—64.

55 Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not.

56 For many bare false witness against him, and their witness agreed not together.

57 And there stood up certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this [1]temple that is made with hands, and in three days I will build another made without hands.

59 And not even so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying,

Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing.

Again the high priest asked him, and saith unto him,

Art thou the Christ, the Son of the Blessed?

62 And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.

63 And the high priest rent his clothes, and saith, What
64 further need have we of witnesses? Ye have heard the blasphemy: what think ye?

And they all condemned him to be [2]worthy of death.

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[1] Or, *sanctuary*

[2] Gr. *liable to.*

CCLXXXIV.

CHRIST IS SPIT UPON, MOCKED AND BUFFETED.

S. Matt. xxvi. 67, 68.

THEN did they spit in his face and buffet him: and some 67
smote him [1]with the palms of their hands, saying, 68
Prophesy unto us, thou Christ: who is he that struck thee?

S. Mark xiv. 65.

And some began to spit on him, and to cover his face, 65
and to buffet him, and to say unto him, Prophesy:
and the officers received him with [2]blows of their hands.

CCLXXXV.

CHRIST IS DENIED BY S. PETER AS HE SAT WITH THE SERVANTS BY THE FIRE.

Time. During the progress of the preceding events.

S. Matt. xxvi. 69, 70.

Now Peter was sitting without in the court: 69
and a maid came unto him, saying, Thou also wast with Jesus the Galilæan.
But he denied before them all, saying, I know not what 70
thou sayest.

[1] Or, *with rods*

[2] Or, *strokes of rods*

S. Mark xiv. 66—68.

66 And as Peter was beneath in the court, there cometh
67 one of the maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith,

Thou also wast with the Nazarene, *even* Jesus.

68 But he denied, saying, [1] I neither know, nor understand what thou sayest.

S. Luke xxii. 56, 57.

56 And a certain maid seeing him as he sat in the light *of the fire*, and looking stedfastly upon him, said,

This man also was with him.

57 But he denied, saying, Woman, I know him not.

S. John xviii. 25.

25 Now Simon Peter was standing and warming himself.

They said therefore unto him, Art thou also *one* of his disciples?

He denied, and said, I am not.

CCLXXXVI.

CHRIST IS AGAIN TWICE DENIED BY S. PETER.

Time. 2 A.M. called technically the First Cockcrow.

S. Matt. xxvi. 71, 72.

71 And when he was gone out into the porch, another *maid* saw him, and saith unto them that were there,

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[1] Or, *I neither know, nor understand: thou, what sayest thou?*

This man also was with Jesus the Nazarene.
And again he denied with an oath, I know not the man. 72

S. Mark xiv. 68—70.

And he went out into the [1]porch; [2]and the cock crew. 68

And the maid saw him, and began again to say to them 69
that stood by, This is *one* of them.

But he again denied it. 70

S. Luke xxii. 58.

And after a little while another saw him, and said, 58
Thou also art *one* of them.
But Peter said, Man, I am not.

CCLXXXVII.

CHRIST IS YET AGAIN DENIED BY S. PETER AND THAT WITH MORE FREQUENCY AND VEHEMENCE.

Time. Cockcrow, i.e. 3 A.M. being an hour after the first and an hour before the third of the three points of time known respectively as First Cockcrow, Cockcrow and Third Cockcrow.

S. Matt. xxvi. 73—75.

And after a little while they that stood by came and 73
said to Peter, Of a truth thou also art *one* of them; for thy
speech bewrayeth thee. Then began he to curse and to 74
swear, I know not the man. And straightway the cock
crew. And Peter remembered the word which Jesus had 75
said, Before the cock crow, thou shalt deny me thrice.
And he went out, and wept bitterly.

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[1] Gr. *forecourt.*

[2] Many ancient authorities omit *and the cock crew.*

S. Mark xiv. 70—72.

70 And after a little while again they that stood by said to Peter, Of a truth thou art *one* of them; for thou art a Galilæan.

71 But he began to curse, and to swear, I know not this man of whom ye speak.

72 And straightway the second time the cock crew.

And Peter called to mind the word, how that Jesus said unto him,

Before the cock crow twice, thou shalt deny me thrice.

[1] And when he thought thereon, he wept.

S. Luke xxii. 59—62.

59 And after the space of about one hour another confidently affirmed, saying,

Of a truth this man also was with him: for he is a Galilæan

60 But Peter said, Man, I know not what thou sayest.

And immediately, while he yet spake, the cock crew.

61 And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, Before the cock crow this day, thou shalt deny me thrice.

62 And he went out, and wept bitterly.

S. John xviii. 26, 27.

26 One of the [2] servants of the high priest, being a kinsman of him whose ear Peter cut off, saith,

Did not I see thee in the garden with him?

27 Peter therefore denied again: and straightway the cock crew.

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[1] Or, *And he began to weep.*

[2] Gr. *bondservants.*

CCLXXXVIII.

CHRIST IS TREATED WITH CONTINUOUS INSULT.

Time. From 3 A. M. to 5 A. M.

S. Luke xxii. 63—65.

AND the men that held [1]*Jesus* mocked him, and beat him. 63

And they blindfolded him, and asked him, saying, Prophesy: who is he that struck thee? 64

And many other things spake they against him, reviling him. 65

CCLXXXIX.

CHRIST IS FINALLY RE-EXAMINED BEFORE THE COUNCIL AND SENT BOUND TO PILATE*.

Time. From 5 A. M. to 6 A. M.

S. Luke xxii. 66—xxiii. 1.

And as soon as it was day, the assembly of the elders of 66
the people was gathered together, both chief priests and
scribes; and they led him away into their council, saying,

If thou art the Christ, tell us. 67

But he said unto them, If I tell you, ye will not believe:
and if I ask *you*, ye will not answer. But from henceforth 68 69
shall the Son of man be seated at the right hand of the
power of God.

[1] Gr. *him*.

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* The repetitions observable in the final and more formal examination are only such as are common to all re-examinations.

70 And they all said, Art thou then the Son of God? And he said unto them, [1]Ye say that I am.

71 And they said, What further need have we of witness? for we ourselves have heard from his own mouth.

1 And the whole company of them rose up, and brought him before Pilate.

S. Matt. xxvii. 1, 2.

1 Now when morning was come, all the chief priests and the elders of the people took counsel against Jesus to put
2 him to death: and they bound him, and led him away, and delivered him up to Pilate the governor.

S. Mark xv. 1.

1 And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate.

See also S. John xviii. 28 printed as Section CCXCI.

CCXC.

THE REMORSE AND DEATH OF JUDAS.

S. Matt. xxvii. 3—10.

3 Then Judas, which betrayed him, when he saw that he was condemned, repented himself, and brought back the
4 thirty pieces of silver to the chief priests and elders, saying,

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[1] Or, *Ye say* it, *because I am.*

I have sinned in that I betrayed [1]innocent blood.

But they said, What is that to us? see thou *to it.*

And he cast down the pieces of silver into the sanctuary, 5
and departed;

and he went away and hanged himself.

And the chief priests took the pieces of silver, and said, 6

It is not lawful to put them into the [2]treasury, since it is the price of blood.

And they took counsel, and bought with them the potter's 7
field, to bury strangers in. Wherefore that field was called, 8
The field of blood, unto this day.

Then was fulfilled that which was spoken [3]by Jeremiah 9
the prophet, saying,

And [4]they took the thirty pieces of silver, the price of
him that was priced, [5]whom *certain* of the children of Israel
did price; and [6]they gave them for the potter's field, as the 10
Lord appointed me.

CCXCI.

JESUS IS TAKEN INTO THE JUDGEMENT HALL, THE JEWS REMAINING OUTSIDE.

Time. 6 A.M.

S. John xviii. 28.

THEY lead Jesus therefore from Caiaphas into the 28
[7]palace: and it was early; and they themselves entered not

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[1] Many ancient authorities read *righteous.*

[2] Gr. *corbanas,* that is, *sacred treasury.* Compare Mark vii. 11.

[3] Or, *through*

[4] Or, *I took*

[5] Or, *whom they priced on the part of the sons of Israel*

[6] Some ancient authorities read *I gave.*

[7] Gr. *Prætorium.*

into the [1]palace, that they might not be defiled, but might eat the passover. *

CCXCII.

PILATE GOES OUT TO THE JEWS AND SEEKS TO THROW UPON THEM THE RESPONSIBILITY OF DECIDING THE CASE.

S. John xviii. 29—32.

29 PILATE therefore went out unto them, and saith,
What accusation bring ye against this man?

30 They answered and said unto him, If this man were not an evil-doer, we should not have delivered him up unto thee.

31 Pilate therefore said unto them, Take him yourselves, and judge him according to your law.

The Jews said unto him, It is not lawful for us to put any man to death:

32 that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

S. Luke xxiii. 2.

And they began to accuse him, saying,

2 We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is [2]Christ a king.

[1] Gr. *Prætorium.*

[2] Or, *an anointed king*

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* See note, p. 405.

CCXCIII.

PILATE RE-ENTERS THE JUDGEMENT HALL AND QUESTIONS JESUS.

S. John xviii. 33—38.

Pilate therefore entered again into the [1]palace, and called Jesus, and said unto him, 33

Art thou the King of the Jews?

Jesus answered, Sayest thou this of thyself, or did others tell it thee concerning me? 34

Pilate answered, Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done? 35

Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my [2]servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. 36

Pilate therefore said unto him, Art thou a king then? 37

Jesus answered, [3]Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth? 38

S. Matt. xxvii. 11.

Now Jesus stood before the governor: and the governor asked him, saying, 11

Art thou the King of the Jews?

And Jesus said unto him, Thou sayest.

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[1] Gr. *Prætorium.* [2] Or, *officers*: as in ver. 3, 12, 18, 22.

[3] Or, *Thou sayest* it, *because I am a king.*

S. Mark xv. 2.

2 And Pilate asked him,
Art thou the King of the Jews?
And he answering saith unto him, Thou sayest.

S. Luke xxiii. 3.

3 And Pilate asked him, saying,
Art thou the King of the Jews?
And he answered him and said, Thou sayest.

CCXCIV.

PILATE GOES OUT AGAIN TO THE JEWS, JESUS ACCOMPANYING HIM.

S. John xviii. 38 (*a*).

38 And when he had said this, he went out again unto the Jews.

S. Matt. xxvii. 12—14.

12 And when he was accused by the chief priests and elders, he answered nothing.

13 Then saith Pilate unto him, Hearest thou not how many things they witness against thee?

14 And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

S. Mark xv. 3—5.

3 And the chief priests accused him of many things.

4 And Pilate again asked him, saying,

Answerest thou nothing? behold how many things they accuse thee of.

But Jesus no more answered anything; insomuch that Pilate marvelled. 5

CCXCV.

PILATE DECLARES THE INNOCENCE OF JESUS, BUT HIS VERDICT PROVOKING VIOLENT OPPOSITION HE REFERS THE DECISION TO HEROD, BY WHOM JESUS IS EXAMINED AT LENGTH.

Time. Probably not less than an hour and a half, i.e. from 7 A.M. to 8.30 A.M., it being expressly said that Herod questioned Jesus "in many words."

S. Luke xxiii. 4—12.

AND Pilate said unto the chief priests and the multitudes, 4

I find no fault in this man.

But they were the more urgent, saying, 5

He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee even unto this place.

But when Pilate heard it, he asked whether the man were a Galilæan. 6

And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days. 7

Now when Herod saw Jesus, he was exceeding glad: for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some [1]miracle done by him. 8

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[1] Gr. *sign.*

9 And he questioned him in many words;
but he answered him nothing.

10 And the chief priests and the scribes stood, vehemently accusing him.

11 And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate.

12 And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

S. John xviii. 38 (*b*).

38 And he saith unto them, I find no crime in him.

CCXCVI.

PILATE RE-ASSEMBLES THE JEWS AND AGAIN DECLARES THE RESULT OF HIS OWN AND OF HEROD'S EXAMINATION OF JESUS.

Time. About 8.30 A.M.

S. Luke xxiii. 13—15.

13 And Pilate called together the chief priests and the rulers
14 and the people, and said unto them,

Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye
15 accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him.

CCXCVII.

PILATE PROPOSES TO CHASTISE JESUS AND TO RELEASE HIM.

S. Matt. xxvii. 15—18.

Now at [1]the feast the governor was wont to release unto the multitude one prisoner, whom they would. 15

And they had then a notable prisoner, called Barabbas. 16

When therefore they were gathered together, Pilate said unto them, 17

Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ?

For he knew that for envy they had delivered him up. 18

S. Mark xv. 6—10.

Now at [1]the feast he used to release unto them one prisoner, whom they asked of him. 6

And there was one called Barabbas, *lying* bound with them that had made insurrection, men who in the insurrection had committed murder. 7

And the multitude went up and began to ask him *to do* as he was wont to do unto them. 8

And Pilate answered them, saying, 9

Will ye that I release unto you the King of the Jews?

For he perceived that for envy the chief priests had delivered him up. 10

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[1] Or, *a feast*

S. Luke xxiii. 16.

16 I will therefore chastise him, and release him.[1]

S. John xviii. 39.

39 But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

CCXCVIII.

PILATE RECEIVES A MESSAGE FROM HIS WIFE.

S. Matt. xxvii. 19.

19 And while he was sitting on the judgement-seat, his wife sent unto him, saying,

Have thou nothing to do with that righteous man: for I have suffered many things this day in a dream because of him.

CCXCIX.

THE JEWS PREPARE TO RESIST THE DECISION OF PILATE.

S. Matt. xxvii. 20.

20 Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

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[1] Many ancient authorities insert ver. 17 *Now he must needs release unto them at the feast one* prisoner. Others add the same words after ver. 19.

S. Mark xv. 11.

But the chief priests stirred up the multitude, that he should rather release Barabbas unto them. 11

CCC.

PILATE ASKS FOR, AND REMONSTRATES AGAINST, THE DECISION OF THE JEWS.

S. Matt. xxvii. 21—23.

BUT the governor answered and said unto them, 21
Whether of the twain will ye that I release unto you?
And they said, Barabbas.
Pilate saith unto them, What then shall I do unto Jesus 22
which is called Christ?
They all say, Let him be crucified.
And he said, Why, what evil hath he done? 23
But they cried out exceedingly, saying, Let him be
crucified.

S. Mark xv. 12—14.

And Pilate again answered and said unto them, 12
What then shall I do unto him whom ye call the King
of the Jews?
And they cried out again, Crucify him. 13
And Pilate said unto them, Why, what evil hath he done? 14
But they cried out exceedingly, Crucify him.

S. Luke xxiii. 18—23.

But they cried out altogether, saying, 18
Away with this man, and release unto us Barabbas: one 19

who for a certain insurrection made in the city, and for murder, was cast into prison.

20 And Pilate spake unto them again, desiring to release
21 Jesus; but they shouted, saying, Crucify, crucify him.

22 And he said unto them the third time,

Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise him and release him.

23 But they were instant with loud voices, asking that he might be crucified.

S. John xviii. 40.

40 They cried out therefore again, saying,
Not this man, but Barabbas.
Now Barabbas was a robber.

CCCI.

PILATE HAVING IN ACCORDANCE WITH HIS OWN SENTENCE SCOURGED JESUS, THE SOLDIERS MOCK HIM.

Time. 9 A.M.

Note. The most generally received explanation of the *apparent* contradiction between the notes of time, "about the *sixth* hour" in S. John (xix. 14) and the "third hour" in S. Mark (xv. 25) is that S. John uses here and throughout his Gospel the modern Western mode of reckoning time, and means 6 o'clock in the morning.

The objections to this view seem to be

1. That this mode of reckoning was as unusual amongst the Greeks and Romans as amongst the Jews[1].

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[1] For rare exceptions to this statement, see *Speaker's Commentary*, Additional note on John xix.

2. That this method of computing time is not only not *certainly* used in any other passage of S. John, but that the supposition that it is so used renders impossible the symbolic interpretation of which his notes of time are uniformly susceptible, and which seems to afford the only explanation of his mention of facts which would not otherwise appear to come up to the standard of importance requisite for their admission into his Gospel.

3. That the previous note of time with reference to our Lord's being taken before Pilate "and it was early (πρωΐ)" is according to the technical meaning of the original, altogether in accordance with the time specified by the other Evangelists, whereas, if between the time specified as 'early' and 6 a.m. we have to place all that occurred both before Pilate and Herod, the "early" of S. John must mean a far earlier hour than is consistent either with the probabilities of the case or with the language of the other records[1], or even the consistency of the later narrative.

Difficult as the question has undoubtedly seemed to many, I cannot help thinking that a perfectly natural and satisfactory solution of the difficulty is to be found in the mere recognition of the totally different object with which the two writers apparently made the statements thus compared. S. Mark, wishing to account for the whole day, and having previously mentioned the early morning, and being about to mention the period between the sixth and the ninth hour, uses the expression "the third hour" as covering the whole of the recognised division of the day which extended from the third to the sixth hour, i.e. from 9 a.m. to 12 o'clock, thus speaking of the Crucifixion as including the whole carrying out of the final sentence of condemnation, or in other words, all the circumstances which immediately preceded it, as well as those which marked its execution. S. John on the other hand, having no such object in view, but wishing to account for the haste with which matters were pressed forward, and to give a second instance of the Pharisaic scrupulosity of those, who nevertheless made no difficulty about putting to death Him of whom the Law and the Prophets had ever spoken, merely says in effect that this haste was due to the fact that the Paraskeue or Paschal Friday was so rapidly advancing to the more strictly observed period of the day, i.e. from the sixth hour and onwards, as to make them afraid lest further delay should render it impossible to carry the sentence into effect. Supposing, as the whole narrative would seem to imply, that the carrying out of the sentence occupied three hours, and that the actual crucifixion took place about, or it may be exactly at 11 o'clock, the requirements of both narratives, thus understood, are fully satisfied. That S. John's motive in mentioning the Paraskeue was of the above kind, seems to be in exact accordance with the reason given by S. John for the Body being at once removed from the cross, and by S. Mark for its speedy burial. The explanation suggested of S. Mark's "third hour" is identical with that given by S. Augustine, who considered that it was meant to extend from the time when the Jews cried "Crucify Him, crucify Him," and to cover the full carrying out of the sentence.

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[1] For the exact significance of various notes of time, see authorities quoted by Mr. Greswell. *Diss.* Vol. III. 211—217.

S. John xix. 1—3.

1 THEN Pilate therefore took Jesus, and scourged him.
2 And the soldiers plaited a crown of thorns, and put it
3 on his head, and arrayed him in a purple garment; and they came unto him, and said,

Hail, King of the Jews!
and they struck him [1] with their hands.

S. Matt. xxvii. 27—30.

27 Then the soldiers of the governor took Jesus into the [2] palace, and gathered unto him the whole [3] band.
28 And they [4] stripped him, and put on him a scarlet robe.
29 And they plaited a crown of thorns and put it upon his head, and a reed in his right hand; and they kneeled down before him, and mocked him, saying,

Hail, King of the Jews!

30 And they spat upon him, and took the reed and smote him on the head.

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[1] Or, *with rods*

[2] Gr. *Prætorium.* See Mark xv. 16.

[3] Or, *cohort*

[4] Some ancient authorities read *clothed.*

S. Mark xv. 16—19.

And the soldiers led him away within the court, which 16
is the [1]Prætorium; and they call together the whole [2]band.

And they clothe him with purple, and plaiting a crown 17
of thorns, they put it on him; and they began to salute 18
him,

Hail, King of the Jews!

And they smote his head with a reed, and did spit upon 19
him, and bowing their knees worshipped him.

CCCII.

PILATE MAKES YET ANOTHER ATTEMPT TO SAVE THE LIFE OF JESUS.

S. John xix. 4—7.

And Pilate went out again, and saith unto them, 4

Behold, I bring him out to you, that ye may know that I find no crime in him.

Jesus therefore came out, wearing the crown of thorns 5
and the purple garment.

And *Pilate* saith unto them, Behold, the man!

When therefore the chief priests and the officers saw 6
him, they cried out, saying,

Crucify *him*, crucify *him*.

Pilate saith unto them, Take him yourselves, and crucify him: for I find no crime in him.

The Jews answered him, We have a law, and by that 7
law he ought to die, because he made himself the Son of
God.

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[1] Or, *palace*

[2] Or, *cohort*

CCCIII.

PILATE AGAIN TAKES JESUS BACK INTO THE JUDGEMENT HALL AND QUESTIONS HIM.

S. John xix. 8—11.

8 When Pilate therefore heard this saying, he was the more
9 afraid; and he entered into the [1]palace again, and saith unto Jesus,

Whence art thou?

But Jesus gave him no answer.

10 Pilate therefore saith unto him,

Speakest thou not unto me? knowest thou not that I have [2]power to release thee, and have [2]power to crucify thee?

11 Jesus answered him, Thou wouldest have no [2]power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin.

CCCIV.

PILATE ONCE MORE BRINGS CHRIST FORTH AND RENEWS HIS EFFORTS TO EFFECT HIS RELEASE.

Time. About 10·30 A.M. See note p. 426.

S. John xix. 12—15.

12 Upon this Pilate sought to release him:

but the Jews cried out, saying,

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[1] Gr. *Prætorium.*

[2] Or, *authority*

If thou release this man, thou art not Cæsar's friend: every one that maketh himself a king [1]speaketh against Cæsar.

When Pilate therefore heard these words, he brought 13
Jesus out, and sat down on the judgement-seat at a place called The Pavement, but in Hebrew, Gabbatha.

Now it was the Preparation of the passover: 14
it was about the sixth hour.

And he saith unto the Jews, Behold, your King!

They therefore cried out, Away with *him*, away with *him*, 15
crucify him.

Pilate saith unto them, Shall I crucify your King?

The chief priests answered, We have no king but Cæsar.

CCCV.

PILATE FINALLY YIELDS UP CHRIST TO BE CRUCIFIED.

S. Matt. xxvii. 24—26.

So when Pilate saw that he prevailed nothing, but rather 24
that a tumult was arising, he took water, and washed his hands before the multitude, saying,

I am innocent [2]of the blood of this righteous man: see ye *to it*.

And all the people answered and said, His blood *be* on 25
us, and on our children.

Then released he unto them Barabbas: 26
but Jesus he scourged and delivered to be crucified.

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[1] Or, *opposeth Cæsar*

[2] Some ancient authorities read *of this blood: see ye &c.*

S. Luke xxiii. 23—25.

23 And their voices prevailed.

24 And Pilate gave sentence that what they asked for should be done.

25 And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

S. Mark xv. 15.

15 And Pilate, wishing to content the multitude, released unto them Barabbas, and delivered Jesus, when he had scourged him, to be crucified.

S. John xix. 16.

16 Then therefore he delivered him unto them to be crucified.

CCCVI.

CHRIST IS LED AWAY TO BE CRUCIFIED.

S. Matt. xxvii. 31.

31 And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

S. Mark xv. 20.

20 And when they had mocked him, they took off from him the purple, and put on him his garments.

And they lead him out to crucify him.

CCCVII.

JESUS ON THE WAY TO THE PLACE OF CRUCIFIXION.

S. John xix. 17.

THEY took Jesus therefore. And he went out, bearing 17
the cross for himself.

S. Luke xxiii. 26—32.

And when they led him away, they laid hold upon 26 one Simon of Cyrene, coming from the country, and laid on him the cross, to bear it after Jesus.

And there followed him a great multitude of the people, 27 and of women who bewailed and lamented him.

But Jesus turning unto them said, 28

Daughters of Jerusalem, weep not for me, but weep for
yourselves, and for your children. For behold, the days 29
are coming, in which they shall say, Blessed are the barren,
and the wombs that never bare, and the breasts that never
gave suck. Then shall they begin to say to the mountains, 30
Fall on us; and to the hills, Cover us. For if they do 31
these things in the green tree, what shall be done in the
dry?

And there were also two others, malefactors, led with 32 him to be put to death.

S. Matt. xxvii. 32.

And as they came out, they found a man of Cyrene, 32 Simon by name: him they [1]compelled to go *with them*, that he might bear his cross.

[1] Gr. *impressed.*

S. Mark xv. 21.

21 And they [1]compel one passing by, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to go *with them*, that he might bear his cross.

CCCVIII.

CHRIST REFUSES AN ALLEVIATING POTION.

S. Matt. xxvii. 33, 34.

33 And when they were come unto a place called Golgotha,
34 that is to say, The place of a skull, they gave him wine to drink mingled with gall:
and when he had tasted it, he would not drink.

S. Mark xv. 22, 23.

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they offered him wine mingled with myrrh: but he received it not.

CCCIX.

CHRIST IS CRUCIFIED WITH TWO THIEVES.

Time. Probably 11 A.M. See note p. 426.

S. John xix. 17, 18.

17 And he went out unto the place called The place of
18 a skull, which is called in Hebrew Golgotha: where they crucified him, and with him two others, on either side one, and Jesus in the midst.

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[1] Gr. *impress.*

S. Luke xxiii. 33.

And when they came unto the place which is called [1]The skull, there they crucified him, and the malefactors, one on the right hand and the other on the left. 33

S. Matt. xxvii. 38.

Then are there crucified with him two robbers, one on the right hand, and one on the left. 38

S. Mark xv. 25, 27.

And it was the third hour, and they crucified him. 25

And with him they crucify two robbers; one on his right hand, and one on his left.[2] 27

CCCX.

CHRIST PRAYS FOR HIS MURDERERS.

S. Luke xxiii. 34.

[3]AND Jesus said, Father, forgive them; for they know not what they do. 34

CCCXI.

THE SOLDIERS DIVIDE CHRIST'S GARMENTS.

S. John xix. 23, 24.

THE soldiers therefore, when they had crucified Jesus, 23
took his garments, and made four parts, to every soldier a

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[1] According to the Latin, *Calvary*, which has the same meaning.

[2] Many ancient authorities insert ver. 28 *And the scripture was fulfilled, which saith, And he was reckoned with transgressors.* See Luke xxii. 37.

[3] Some ancient authorities omit *And Jesus said, Father, forgive them; for they know not what they do.*

part; and also the [1]coat: now the [1]coat was without seam, woven from the top throughout.

24 They said therefore one to another,

Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith,

They parted my garments among them,
And upon my vesture did they cast lots.

These things therefore the soldiers did.

S. Mark xv. 24.

24 And they crucify him, and part his garments among them, casting lots upon them, what each should take.

S. Matt. xxvii. 35.

35 And when they had crucified him, they parted his garments among them, casting lots.

S. Luke xxiii. 34.

34 And parting his garments among them, they cast lots.

CCCXII.

JESUS IS MOCKED.

S. Matt. xxvii. 39—43.

39 And they that passed by railed on him, wagging their heads, and saying,

40 Thou that destroyest the [2]temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross.

[1] Or, *tunic*

[2] Or, *sanctuary*

In like manner also the chief priests mocking *him*, with 41 the scribes and elders, said,

He saved others; [1]himself he cannot save. He is the 42 King of Israel; let him now come down from the cross, and we will believe on him. He trusteth on God; let him 43 deliver him now, if he desireth him: for he said, I am the Son of God.

S. Mark xv. 29—32.

And they that passed by railed on him, wagging their 29 heads, and saying,

Ha! thou that destroyest the [2]temple, and buildest it in 30 three days, save thyself, and come down from the cross.

In like manner also the chief priests mocking *him* 31 among themselves with the scribes said,

He saved others; [1]himself he cannot save. Let the 32 Christ, the King of Israel, now come down from the cross, that we may see and believe.

S. Luke xxiii. 35—37.

And the people stood beholding. 35

And the rulers also scoffed at him, saying,

He saved others; let him save himself, if this is the Christ of God, his chosen.

And the soldiers also mocked him, coming to him, offering 36 him vinegar, and saying,

If thou art the King of the Jews, save thyself. 37

---

[1] Or, *can he not save himself?*

[2] Or, *sanctuary*

CCCXIII.

A TITLE IS AFFIXED TO THE CROSS.

S. Matt. xxvii. 36, 37.

36 37 AND they sat and watched him there. And they set up over his head his accusation written,

THIS IS JESUS THE KING OF THE JEWS.

S. John xix. 19—22.

19 And Pilate wrote a title also, and put it on the cross. And there was written,

JESUS OF NAZARETH, THE KING OF THE JEWS.

20 This title therefore read many of the Jews: [1]for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* in Latin, *and* in Greek.

21 The chief priests of the Jews therefore said to Pilate, Write not, The King of the Jews; but, that he said, I am King of the Jews.

22 Pilate answered, What I have written I have written.

S. Mark xv. 26.

26 And the superscription of his accusation was written over,

THE KING OF THE JEWS.

S. Luke xxiii. 38.

38 And there was also a superscription over him,

THIS IS THE KING OF THE JEWS.

---

[1] Or, *for the place of the city where Jesus was crucified was nigh at hand*

CCCXIV.

THE TWO THIEVES REPROACH CHRIST.

S. Mark xv. 32.

AND they that were crucified with him reproached him. 32

S. Matt. xxvii. 44.

And the robbers also that were crucified with him cast 44
upon him the same reproach.

CCCXV.

JESUS COMMENDS HIS MOTHER TO S. JOHN.

S. John xix. 25—27.

BUT there were standing by the cross of Jesus his mother, 25
and his mother's sister, Mary the *wife* of Clopas, and Mary
Magdalene.

When Jesus therefore saw his mother, and the disciple 26
standing by, whom he loved, he saith unto his mother,

Woman, behold, thy son!

Then saith he to the disciple, Behold, thy mother! 27

And from that hour the disciple took her unto his own
home.

CCCXVI.

OF THE TWO THIEVES ONE CONTINUES TO REVILE BUT THE OTHER REPENTS.

S. Luke xxiii. 39—43.

AND one of the malefactors which were hanged railed on 39
him, saying,

Art not thou the Christ? save thyself and us.

40 But the other answered, and rebuking him said,

Dost thou not even fear God, seeing thou art in the same
41 condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss.

42 And he said, Jesus, remember me when thou comest [1]in thy kingdom.

43 And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

CCCXVII.

THE THREE HOURS' DARKNESS. JESUS CRIETH OUT AS ONE FORSAKEN.

S. Matt. xxvii. 45—47.

45 Now from the sixth hour there was darkness over all the [2]land until the ninth hour.

46 And about the ninth hour Jesus cried with a loud voice, saying,

Eli, Eli, lama sabachthani? that is, My God, my God, [3]why hast thou forsaken me?

47 And some of them that stood there, when they heard it, said, This man calleth Elijah.

S. Mark xv. 33—35.

33 And when the sixth hour was come, there was darkness over the whole [2]land until the ninth hour.

---

[1] Some ancient authorities read *into thy kingdom.*

[2] Or, *earth*

[3] Or, *why didst thou forsake me?*

And at the ninth hour Jesus cried with a loud voice, 34
Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, [1] why hast thou forsaken me?

And some of them that stood by, when they heard it, 35
said,

Behold, he calleth Elijah.

S. Luke xxiii. 44, 45*a*.

And it was now about the sixth hour, and a darkness 44
came over the whole [2] land until the ninth hour, [3] the sun's 45
light failing.

CCCXVIII.

JESUS SAITH, I THIRST.

S. John xix. 28, 29.

AFTER this Jesus, knowing that all things are now finished, 28
that the scripture might be accomplished, saith, I thirst.

There was set there a vessel full of vinegar: so they put 29
a sponge full of the vinegar upon hyssop, and brought it to his mouth.

S. Matt. xxvii. 48, 49.

And straightway one of them ran, and took a sponge, 48
and filled it with vinegar, and put it on a reed, and gave him to drink.

And the rest said, Let be; let us see whether Elijah 49
cometh to save him.[4]

---

[1] Or, *why didst thou forsake me?*

[2] Or, *earth*

[3] Gr. *the sun failing.*

[4] Many ancient authorities add *And another took a spear and pierced his side, and there came out water and blood.* See John xix. 34.

S. Mark xv. 36.

36 And one ran, and filling a sponge full of vinegar, put it on a reed, and gave him to drink, saying,

Let be; let us see whether Elijah cometh to take him down.

CCCXIX.

JESUS SAITH, IT IS FINISHED.

S. John xix. 30.

30 When Jesus therefore had received the vinegar, he said, It is finished.

CCCXX.

JESUS DIETH.

S. Luke xxiii. 45, 46.

45 And the veil of the [1]temple was rent in the midst. [2]And
46 when Jesus had cried with a loud voice, he said,

Father, into thy hands I commend my spirit: and having said this, he gave up the ghost.

S. John xix. 30.

30 And he bowed his head, and gave up his spirit.

S. Matt. xxvii. 50.

50 And Jesus cried again with a loud voice, and yielded up his spirit.

S. Mark xv. 37.

37 And Jesus uttered a loud voice, and gave up the ghost.

---

[1] Or, *sanctuary*

[2] Or, *And Jesus, crying with a loud voice, said*

CCCXXI.

SIGNS ACCOMPANYING THE DEATH OF JESUS WITH ANTICIPATORY NOTICE OF SIGNS WHICH FOLLOWED.

S. Matt. xxvii. 51—53.

AND behold, the veil of the [1]temple was rent in twain 51
from the top to the bottom;

and the earth did quake; and the rocks were rent;

and the tombs were opened; and many bodies of the 52
saints that had fallen asleep were raised; and coming forth 53
out of the tombs after his resurrection they entered into the
holy city and appeared unto many.

S. Mark xv. 38.

And the veil of the [1]temple was rent in twain from the 38
top to the bottom.

CCCXXII.

THE TESTIMONY OF THE CENTURION.

S. Matt. xxvii. 54.

Now the centurion, and they that were with him watching 54 Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying,

Truly this was [2]the Son of God.

---

[1] Or, *sanctuary*

[2] Or, *a son of God*

S. Mark xv. 39.

39 And when the centurion, which stood by over against him, saw that he [1]so gave up the ghost, he said,

Truly this man was [2]the Son of God.

S. Luke xxiii. 47.

47 And when the centurion saw what was done, he glorified God, saying,

Certainly this was a righteous man.

CCCXXIII.

THE CONDUCT OF THE MULTITUDE.

S. Luke xxiii. 48.

48 And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts.

CCCXXIV.

WOMEN AND ACQUAINTANCE BEHOLDING FROM AFAR.

S. Matt. xxvii. 55, 56.

55 And many women were there beholding from afar, which had followed Jesus from Galilee, ministering unto him:
56 among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

---

[1] Many ancient authorities read *so cried out, and gave up the ghost.*

[2] Or, *a Son of God*

S. Mark xv. 40, 41.

And there were also women beholding from afar: among 40
whom *were* both Mary Magdalene, and Mary the mother of
James the [1]less and of Joses, and Salome; who, when he 41
was in Galilee, followed him, and ministered unto him; and
many other women which came up with him unto
Jerusalem.

S. Luke xxiii. 49.

And all his acquaintance, and the women that followed 49 with him from Galilee, stood afar off, seeing these things.

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[1] Gr. *little.*

CHAPTER XXII.

§ CCCXXV.—§ CCCLXIV.

The Burial, Resurrection and Ascension of Christ.

Time. From the Paraskeue, or Paschal Friday, to the Day of the Ascension.

CCCXXV.

THEY SHALL LOOK ON HIM WHOM THEY PIERCED.

S. John xix. 31—37.

31 The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high *day*), asked of Pilate that their legs might be broken, and *that* they might be taken away.

32 The soldiers therefore came, and brake the legs of the first, and of the other which was crucified with him: but
33 when they came to Jesus, and saw that he was dead
34 already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water.

And he that hath seen hath borne witness, and his 35
witness is true: and he knoweth that he saith true, that ye
also may believe. For these things came to pass, that 36
the scripture might be fulfilled,

A bone of him shall not be [1]broken.

And again another scripture saith, 37

They shall look on him whom they pierced.

CCCXXVI.

THE BODY OF JESUS IS GIVEN TO JOSEPH OF ARIMATHÆA.

S. Mark xv. 42—45.

And when even was now come, because it was the 42
Preparation, that is, the day before the sabbath, there came 43
Joseph of Arimathæa, a councillor of honourable estate,
who also himself was looking for the kingdom of God; and
he boldly went in unto Pilate, and asked for the body of
Jesus.

And Pilate marvelled if he were already dead: and 44
calling unto him the centurion, he asked him whether he
[2]had been any while dead.

And when he learned it of the centurion, he granted the 45
corpse to Joseph.

S. Luke xxiii. 50—52.

And behold, a man named Joseph, who was a councillor, 50
a good man and a righteous (he had not consented to their 51

---

[1] Or, *crushed*

[2] Many ancient authorities read *were already dead*.

counsel and deed), *a man* of Arimathæa, a city of the Jews,
52 who was looking for the kingdom of God: this man went to
Pilate, and asked for the body of Jesus.

S. Matt. xxvii. 57, 58.

57 And when even was come, there came a rich man from
Arimathæa, named Joseph, who also himself was Jesus'
58 disciple: this man went to Pilate, and asked for the body
of Jesus.

Then Pilate commanded it to be given up.

S. John xix. 38.

38 And after these things Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, asked of Pilate that he might take away the body of Jesus: and Pilate gave *him* leave.

He came therefore, and took away his body.

CCCXXVII.

NICODEMUS JOINS WITH JOSEPH IN PREPARING THE BODY OF JESUS FOR BURIAL.

S. John xix. 39, 40.

39 AND there came also Nicodemus, he who at the first came to him by night, bringing a [1]mixture of myrrh and aloes, about a hundred pound *weight*.

40 So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

---

[1] Some ancient authorities read *roll*.

S. Matt. xxvii. 59.

And Joseph took the body, and wrapped it in a clean 59
linen cloth.

S. Mark xv. 46.

And he bought a linen cloth, and taking him down, 46
wound him in the linen cloth.

S. Luke xxiii. 53.

And he took it down, and wrapped it in a linen cloth. 53

CCCXXVIII.

JESUS IS BURIED.

S. John xix. 41, 42.

Now in the place where he was crucified there was a 41
garden; and in the garden a new tomb wherein was never
man yet laid.

There then because of the Jews' Preparation (for the 42
tomb was nigh at hand) they laid Jesus.

S. Luke xxiii. 53, 54.

And they laid him in a tomb that was hewn in stone, 53
where never man had yet lain.

And it was the day of the Preparation, and the sabbath 54
[1] drew on.

S. Matt. xxvii. 60.

And *he* laid it in his own new tomb, which he had hewn 60
out in the rock.

---

[1] Gr. *began to dawn*.

S. Mark xv. 46.

46 And he laid him in a tomb which had been hewn out of a rock.

CCCXXIX.

THE SEPULCHRE IS CLOSED.

S. Matt. xxvii. 60.

60 And he rolled a great stone to the door of the tomb, and departed.

S. Mark xv. 46.

46 And he rolled a stone against the door of the tomb.

CCCXXX.

MARY MAGDALENE AND THE OTHER MARY SIT BY THE SEPULCHRE.

S. Matt. xxvii. 61.

61 And Mary Magdalene was there, and the other Mary, sitting over against the sepulchre.

S. Mark xv. 47.

47 And Mary Magdalene and Mary the *mother* of Joses beheld where he was laid.

CCCXXXI.

THE WOMEN FROM GALILEE PREPARE SPICES AND OINTMENTS.

S. Luke xxiii. 55, 56.

AND the women, which had come with him out of 55
Galilee, followed after, and beheld the tomb, and how his
body was laid.

And they returned, and prepared spices and ointments. 56

CCCXXXII.

THE SEPULCHRE IS SEALED AND WATCHED.

S. Matt. xxvii. 62—66.

Now on the morrow, which is *the day* after the Prepara- 62
tion, the chief priests and the Pharisees were gathered
together unto Pilate, saying, 63

Sir, we remember that that deceiver said, while he was yet alive,

After three days I rise again.

Command therefore that the sepulchre be made sure 64
until the third day, lest haply his disciples come and steal him away, and say unto the people, He is risen from the dead: and the last error will be worse than the first.

Pilate said unto them, [1]Ye have a guard: go your way, 65
[2]make it *as* sure as ye can.

So they went, and made the sepulchre sure, sealing the 66
stone, the guard being with them.

---

[1] Or, *Take a guard*

[2] Gr. *make it sure, as ye know.*

CCCXXXIII.

LATE ON THE SABBATH DAY MARY MAGDALENE AND MARY THE MOTHER OF JAMES AND JOSES VISIT THE SEPULCHRE.

S. Matt. xxviii. 1.

1 Now late on the sabbath day, as it began to dawn [i.e. to draw on]* toward the first *day* of the week, came Mary Magdalene and the other Mary to see the sepulchre.

CCCXXXIV.

WHEN THE SABBATH WAS PAST THE TWO MARYS AND SALOME BUY SPICES.

S. Mark xvi. 1.

1 AND when the sabbath was past, Mary Magdalene, and Mary the *mother* of James, and Salome, bought spices, that they might come and anoint him.

CCCXXXV.

THE STONE ROLLED AWAY FROM THE SEPULCHRE.

Time. On the first day of the week, before Mary Magdalene arrived at the Sepulchre.

S. Matt. xxviii. 2—4.

2 AND behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled
3 away the stone, and sat upon it. His appearance was as
4 lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.

---

* Compare use of same word in Luke xxiii. 54, where the reference can only be to the afternoon.

CCCXXXVI.

ON THE MORNING OF THE FIRST DAY OF THE WEEK, *WHILE IT WAS YET DARK*, MARY MAGDALENE COMES ALONE TO THE SEPULCHRE.

S. John xx. 1.

Now on the first *day* of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. 1

CCCXXXVII.

AT EARLY DAWN MARY MAGDALENE IS JOINED BY THE WOMEN FROM GALILEE, AND *AFTER SUNRISE* BY MARY THE MOTHER OF JAMES AND SALOME.

S. Luke xxiii. 56—xxiv. 1.

And on the sabbath they rested according to the commandment.

But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared. 1

S. Mark xvi. 2.

And very early on the first day of the week, they come to the tomb when the sun was risen. 2

CCCXXXVIII.

THE STONE IS FOUND TO BE ROLLED BACK.

S. Mark xvi. 3, 4.

3 And they were saying among themselves, Who shall roll
4 us away the stone from the door of the tomb? and looking
up, they see that the stone is rolled back: for it was exceeding great.

S. Luke xxiv. 2.

2 And they found the stone rolled away from the tomb.

CCCXXXIX.

AN ANGEL ANNOUNCES THE RESURRECTION, AND INVITES THE WOMEN TO ENTER THE SEPULCHRE.

S. Matt. xxviii. 5, 6.

5 And the angel answered and said unto the women,
Fear not ye: for I know that ye seek Jesus, which hath
6 been crucified. He is not here; for he is risen, even as he
said. Come, see the place [1] where the Lord lay.

CCCXL.

ENTERING INTO THE SEPULCHRE IN COMPANY WITH THE ANGEL A SECOND ANGEL APPEARS TO THEM.

S. Mark xvi. 5.

5 And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe.

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[1] Many ancient authorities read *where he lay.*

S. Luke xxiv. 3, 4.

And they entered in, and found not the body [1]of the Lord Jesus. 3

And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel. 4

CCCXLI.

THE WOMEN ARE AFFRIGHTED.

S. Mark xvi. 5.

And they were amazed. 5

S. Luke xxiv. 5.

And as they were affrighted, and bowed down their faces to the earth—. 5

CCCXLII.

THE ANGELS ADDRESS THE WOMEN.

S. Mark xvi. 6, 7.

And he saith unto them, 6

Be not amazed: ye seek Jesus, the Nazarene, which hath been crucified: he is risen; he is not here: behold, the place where they laid him!

But go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him, as he said unto you. 7

---

[1] Some ancient authorities omit *of the Lord Jesus.*

S. Matt. xxviii. 7.

7 And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth before you into Galilee; there shall ye see him: lo, I have told you.

S. Luke xxiv. 5—7.

5 They said unto them,

Why seek ye [1]the living among the dead? [2]He is not
6 here, but is risen: remember how he spake unto you when
7 he was yet in Galilee, saying that the Son of man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again.

CCCXLIII.

MOST OF THE WOMEN FLEE FROM THE SEPULCHRE WITHOUT ATTEMPTING TO MAKE KNOWN THE FACT OF THE RESURRECTION.

S. Mark xvi. 8.

8 And they went out, and fled from the tomb; for trembling and astonishment had come upon them:

and they said nothing to any one; for they were afraid.

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[1] Gr. *him that liveth.*

[2] Some ancient authorities omit *He is not here, but is risen.*

CCCXLIV.

MARY MAGDALENE AND THE OTHER MARY ALONE ACT IMMEDIATELY UPON THE COMMAND GIVEN BY THE ANGEL, AND COMMUNICATE THE FACT OF THE RESURRECTION IN THE FIRST INSTANCE TO PETER AND JOHN, WHO RUN TO THE TOMB, MARY MAGDALENE RETURNING WITH THEM*.

S. Matt. xxviii. 8.

AND they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word. 8

S. John xx. 2—9.

She runneth therefore, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, 2

They have taken away the Lord out of the tomb, and we know not where they have laid him.

Peter therefore went forth, and the other disciple, and they went toward the tomb. 3

---

* S. Luke by quoting the words of the two Disciples journeying to Emmaus shews (*a*) that the first tidings of the Resurrection were received before any actual appearance of Christ had taken place, and (*b*) that Peter and John returned from the sepulchre before Mary Magdalene and the other Mary returned with the rest of the women. The two Disciples had evidently either left Jerusalem immediately after the return of Peter and John, or at least had no knowledge of what had taken place somewhat later in the day, namely on the second return of Mary in company with the other women.

4 And they ran both together: and the other disciple
5 outran Peter, and came first to the tomb; and stooping and
looking in, he seeth the linen cloths lying; yet entered he
not in.

6 Simon Peter therefore also cometh, following him, and
entered into the tomb; and he beholdeth the linen cloths
7 lying, and the napkin, that was upon his head, not lying
with the linen cloths, but rolled up in a place by itself.

8 Then entered in therefore the other disciple also, which
9 came first to the tomb, and he saw, and believed. For as
yet they knew not the scripture, that he must rise again from
the dead.

CCCXLV.

PETER AND JOHN LEAVE THE TOMB, BUT MARY REMAINING IS REWARDED BY JESUS APPEARING TO HER.

S. John xx. 10—17.

10 So the disciples went away again unto their own home.

11 But Mary was standing without at the tomb weeping:
12 so, as she wept, she stooped and looked into the tomb; and
she beholdeth two angels in white sitting, one at the head,
and one at the feet, where the body of Jesus had lain.

13 And they say unto her, Woman, why weepest thou?

She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.

14 When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou?

She, supposing him to be the gardener, saith unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. 16

She turneth herself, and saith unto him in Hebrew, Rabboni; which is to say, [1] Master.

Jesus saith to her, [2] Touch me not; for I am not yet 17 ascended unto the Father: but go unto my brethren, and say to them, I ascend unto my Father and your Father, and my God and your God.

S. Mark xvi. 9.

[3] Now when he was risen early on the first day of the 9 week, he appeared first to Mary Magdalene, from whom he had cast out seven [4] devils.

CCCXLVI.

BEING JOINED BY MARY MAGDALENE THE OTHER WOMEN REMEMBER CHRIST'S WORDS, AND PROCEED TO INFORM THE WHOLE BODY OF DISCIPLES OF ALL THAT HAD TAKEN PLACE; JESUS APPEARING TO THEM ON THE WAY.

S. Luke xxiv. 8, 9.

AND they remembered his words, and returned [5] from 8 9 the tomb.

---

[1] Or, *Teacher*

[2] Or, *Take not hold on me*

[3] The two oldest Greek manuscripts, and some other authorities, omit from ver. 9 to the end. Some other authorities have a different ending to the Gospel.

[4] Gr. *demons.*

[5] Some ancient authorities omit *from the tomb.*

S. Matt. xxviii. 9, 10.

9 And behold, Jesus met them, saying, All hail.

And they came and took hold of his feet, and worshipped him.

10 Then saith Jesus unto them, Fear not: go tell my brethren that they depart into Galilee, and there shall they see me.

S. Luke xxiv. 9—11.

9 And they told all these things to the eleven, and to all the rest.

10 Now they were Mary Magdalene, and Joanna, and Mary the *mother* of James: and the other women with them told these things unto the apostles.

11 And these words appeared in their sight as idle talk; and they disbelieved them.

S. Mark xvi. 10, 11.

10 She went and told them that had been with him, as they mourned and wept.

11 And they, when they heard that he was alive, and had been seen of her, disbelieved.

S. John xx. 18.

18 Mary Magdalene cometh and telleth the disciples, I have seen the Lord; and *how that* he had said these things unto her.

CCCXLVII.

S. LUKE'S TESTIMONY THAT S. PETER DID NOT SHARE THE GENERAL DISBELIEF WITH WHICH THE FIRST TIDINGS OF THE RESURRECTION WERE RECEIVED.

S. Luke xxiv. 12.

[1]BUT Peter arose, and ran unto the tomb; and stooping 12
and looking in, he seeth the linen cloths by themselves;
and he [2]departed to his home, wondering at that which
was come to pass.

CCCXLVIII.

THE SOLDIERS AND THE CHIEF PRIESTS.

S. Matt. xxviii. 11—15.

Now while they were going, behold, some of the guard 11
came into the city, and told unto the chief priests all the
things that were come to pass.

And when they were assembled with the elders, and had 12
taken counsel, they gave large money unto the soldiers,
saying, 13
Say ye, His disciples came by night, and stole him away
while we slept. And if this [3]come to the governor's ears, 14
we will persuade him, and rid you of care.

So they took the money, and did as they were taught: 15
and this saying was spread abroad among the Jews, *and
continueth* until this day.

---

[1] Some ancient authorities omit ver. 12.

[2] Or, *departed, wondering with himself*

[3] Or, *come to a hearing before the governor*

CCCXLIX.

THE JOURNEY TO EMMAUS.

S. Mark xvi. 12.

12 And after these things he was manifested in another form unto two of them, as they walked, on their way into the country.

S. Luke xxiv. 13—33.

13 And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem.

14 And they communed with each other of all these things which had happened.

15 And it came to pass, while they communed and
questioned together, that Jesus himself drew near, and went
16 with them. But their eyes were holden that they should
not know him.

17 And he said unto them, [1] What communications are these that ye have one with another, as ye walk?

And they stood still, looking sad.

18 And one of them, named Cleopas, answering said unto him, [2] Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?

19 And he said unto them, What things?

And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word

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[1] Gr. *What words are these that ye exchange one with another.*

[2] Or, *Dost thou sojourn alone in Jerusalem, and knowest thou not the things*

before God and all the people: and how the chief priests 20
and our rulers delivered him up to be condemned to death,
and crucified him. But we hoped that it was he which 21
should redeem Israel.

Yea and beside all this, it is now the third day since
these things came to pass. Moreover certain women of our 22
company amazed us, having been early at the tomb; and 23
when they found not his body, they came, saying, that they
had also seen a vision of angels, which said that he was
alive.

And certain of them that were with us went to the tomb, 24
and found it even so as the women had said: but him they
saw not.

And he said unto them, O foolish men, and slow of 25
heart to believe [1]in all that the prophets have spoken! Be- 26
hoved it not the Christ to suffer these things, and to enter
into his glory?

And beginning from Moses and from all the prophets, 27
he interpreted to them in all the scriptures the things
concerning himself.

And they drew nigh unto the village, whither they were 28
going: and he made as though he would go further. And 29
they constrained him, saying, Abide with us: for it is toward
evening, and the day is now far spent.

And he went in to abide with them.

And it came to pass, when he had sat down with them 30
to meat, he took the [2]bread, and blessed it, and brake, and
gave to them. And their eyes were opened, and they knew 31
him; and he vanished out of their sight.

And they said one to another, 32

[1] Or, *after*

[2] Or, *loaf*

Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?

33 And they rose up that very hour, and returned to Jerusalem.

CCCL.

THE TWO DISCIPLES REPORT WHAT HAD HAPPENED TO THE GENERAL BODY OF DISCIPLES.

S. Mark xvi. 13.

13 And they went away and told it unto the rest: neither believed they them.

CCCLI.

THE TWO DISCIPLES JOIN "THE ELEVEN."

S. Luke xxiv. 33—35.

33 And they found the eleven gathered together, and them
34 that were with them, saying,

The Lord is risen indeed, and hath appeared to Simon.

35 And they rehearsed the things *that happened* in the way, and how he was known of them in the breaking of the bread.

CCCLII.

CHRIST'S FIRST APPEARANCE TO THE DISCIPLES, THOMAS BEING ABSENT.

S. Luke xxiv. 36—43.

36 And as he spake these things, he himself stood in the midst of them, [1]and saith unto them,

---

[1] Some ancient authorities omit *and saith unto them, Peace* be *unto you.*

Peace *be* unto you.

But they were terrified and affrighted, and supposed that 37
they beheld a spirit.

And he said unto them, Why are ye troubled? and 38
wherefore do reasonings arise in your heart? See my hands 39
and my feet, that it is I myself: handle me, and see; for
a spirit hath not flesh and bones, as ye behold me having.

[1]And when he had said this, he shewed them his hands 40
and his feet.

And while they still disbelieved for joy, and wondered, 41
he said unto them, Have ye here anything to eat?

And they gave him a piece of a broiled fish[2]. 42

And he took it, and did eat before them. 43

S. John xx. 19—25.

When therefore it was evening, on that day, the first *day* 19
of the week, and when the doors were shut where the
disciples were, for fear of the Jews, Jesus came and stood in
the midst, and saith unto them,

Peace *be* unto you.

And when he had said this, he shewed unto them his 20
hands and his side.

The disciples therefore were glad, when they saw the
Lord.

Jesus therefore said to them again, Peace *be* unto you: 21
as the Father hath sent me, even so send I you. And when 22
he had said this, he breathed on them, and saith unto them,
Receive ye the [3]Holy Ghost: whose soever sins ye forgive, 23

---

[1] Some ancient authorities omit ver. 40.

[2] Many ancient authorities add *and a honeycomb.*

[3] Or, *Holy Spirit*

they are forgiven unto them; whose soever *sins* ye retain, they are retained.

24 But Thomas, one of the twelve, called [1]Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him,

We have seen the Lord.

But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe.

S. Mark xvi. 14.

14 And afterward he was manifested unto the eleven themselves as they sat at meat;

and he upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

CCCLIII.

CHRIST AGAIN APPEARS TO THE DISCIPLES, THOMAS BEING PRESENT.

S. John xx. 26—29.

26 And after eight days again his disciples were within, and Thomas with them.

Jesus cometh, the doors being shut, and stood in the midst, and said,

Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and see my hands; and reach *hither* thy hand, and put it into my side: and be not faithless, but believing.

---

[1] That is, *Twin*.

Thomas answered and said unto him, 28
My Lord and my God.

Jesus saith unto him, Because thou hast seen me, [1]thou 29
hast believed: blessed *are* they that have not seen, and *yet*
have believed.

CCCLIV.

MANY SIGNS NOT RECORDED BY S. JOHN.

S. John xx. 30, 31.

Many other signs therefore did Jesus in the presence of 30
the disciples, which are not written in this book: but these 31
are written, that ye may believe that Jesus is the Christ, the
Son of God; and that believing ye may have life in his
name.

CCCLV.

CHRIST'S APPEARANCE AT THE SEA OF TIBERIAS.

S. John xxi. 1—24.

After these things Jesus manifested himself again to 1
the disciples at the sea of Tiberias;
and he manifested *himself* on this wise.

There were together Simon Peter, and Thomas called 2
[2]Didymus, and Nathanael of Cana in Galilee, and the *sons*
of Zebedee, and two other of his disciples.

Simon Peter saith unto them, I go a fishing. 3
They say unto him, We also come with thee.
They went forth, and entered into the boat;

---

[1] Or, *hast thou believed?*

[2] That is, *Twin.*

and that night they took nothing.

4 But when day was now breaking, Jesus stood on the beach: howbeit the disciples knew not that it was Jesus.

5 Jesus therefore saith unto them, Children, have ye aught to eat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the boat, and ye shall find.

They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 That disciple therefore whom Jesus loved saith unto Peter, It is the Lord.

So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea.

8 But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net *full* of fishes.

9 So when they got out upon the land, they see [1]a fire of coals there, and [2]fish laid thereon, and [3]bread.

10 Jesus saith unto them, Bring of the fish which ye have now taken.

11 Simon Peter therefore went [4]up, and drew the net to land, full of great fishes, a hundred and fifty and three: and for all there were so many, the net was not rent.

12 Jesus saith unto them, Come *and* break your fast.

And none of the disciples durst inquire of him, Who art thou? knowing that it was the Lord.

13 Jesus cometh, and taketh the [5]bread, and giveth them, and the fish likewise.

---

[1] Gr. *a fire of charcoal.*
[2] Or, *a fish*
[3] Or, *a loaf*
[4] Or, *aboard*
[5] Or, *loaf*

This is now the third time that Jesus was manifested to 14
the disciples, after that he was risen from the dead.

So when they had broken their fast, Jesus saith to Simon 15
Peter,

Simon, *son* of [1]John, [2]lovest thou me more than these?

He saith unto him, Yea, Lord; thou knowest that I [2]love thee.

He saith unto him, Feed my lambs.

He saith to him again a second time, Simon, *son* of 16
[1]John, [2]lovest thou me?

He saith unto him, Yea, Lord; thou knowest that I [2]love thee.

He saith unto him, Tend my sheep.

He saith unto him the third time, Simon, *son* of [1]John, 17
[2]lovest thou me?

Peter was grieved because he said unto him the third time, [2]Lovest thou me? And he said unto him, Lord, thou knowest all things; thou [3]knowest that I [2]love thee.

Jesus saith unto him, Feed my sheep. Verily, verily, I 18
say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

Now this he spake, signifying by what manner of death 19
he should glorify God.

And when he had spoken this, he saith unto him, Follow me.

Peter, turning about, seeth the disciple whom Jesus 20 loved following; which also leaned back on his breast at the supper, and said, Lord, who is he that betrayeth thee?

---

[1] Gr. *Joanes.* See ch. i. 42, margin.

[2] *Love* in these places represents two different Greek words.

[3] Or, *perceivest*

21 Peter therefore seeing him saith to Jesus,
Lord, [1] and what shall this man do?

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? follow thou me.

23 This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die; but, If I will that he tarry till I come, what *is that* to thee?

24 This is the disciple which beareth witness of these things, and wrote these things: and we know that his witness is true.

CCCLVI.

THE CONCLUSION OF S. JOHN'S GOSPEL.

S. John xxi. 25.

25 AND there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world itself would not contain the books that should be written.

CCCLVII.

CHRIST'S APPEARANCE AT THE MOUNT IN GALILEE.

S. Matt. xxviii. 16, 17.

16 BUT the eleven disciples went into Galilee, unto the mountain where Jesus had appointed them.

17 And when they saw him, they worshipped *him*: but some doubted.

---

[1] Gr. *and this man, what?*

CCCLVIII.

THE COMMISSION TO THE APOSTLES.

S. Matt. xxviii. 18—20.

AND Jesus came to them and spake unto them, saying, 18
All authority hath been given unto me in heaven and on
earth. Go ye therefore, and make disciples of all the nations, 19
baptizing them into the name of the Father and of the Son
and of the Holy Ghost: teaching them to observe all things 20
whatsoever I commanded you: and lo, I am with you
[1]alway, even unto [2]the end of the world.

S. Mark xvi. 15—18.

And he said unto them, Go ye into all the world, and 15
preach the gospel to the whole creation. He that believeth 16
and is baptized shall be saved; but he that disbelieveth
shall be condemned. And these signs shall follow them 17
that believe: in my name shall they cast out [3]devils; they
shall speak with [4]new tongues; they shall take up serpents, 18
and if they drink any deadly thing, it shall in no wise hurt
them; they shall lay hands on the sick, and they shall
recover.

CCCLIX.

S. LUKE'S SUMMARY IN THE ACTS OF THE APOSTLES.

Acts i. 1—5.

THE [5]former treatise I made, O Theophilus, concerning 1
all that Jesus began both to do and to teach, until the day 2

[1] Gr. *all the days.*
[2] Or, *the consummation of the age*
[3] Gr. *demons.*
[4] Some ancient authorities omit *new.*
[5] Gr. *first.*

in which he was received up, after that he had given commandment through the [1]Holy Ghost unto the apostles
3 whom he had chosen: to whom he also [2]shewed himself alive after his passion by many proofs, appearing unto them by the space of forty days, and speaking the things concern-
4 ing the kingdom of God: and, [3]being assembled together with them, he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, *said he*, ye
5 heard from me: for John indeed baptized with water; but ye shall be baptized [4]with the Holy Ghost not many days hence.

CCCLX.

PARTING INJUNCTIONS.

Acts i. 6—8.

6 THEY therefore, when they were come together, asked him, saying,

Lord, dost thou at this time restore the kingdom to Israel?

7 And he said unto them, It is not for you to know times or seasons, which the Father hath [5]set within his own
8 authority. But ye shall receive power, when the Holy Ghost is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth.

---

[1] Or, *Holy Spirit*: and so throughout this book.

[2] Gr. *presented.*

[3] Or, *eating with them*

[4] Or, *in*

[5] Or, *appointed by*

S. Luke xxiv. 44—49.

And he said unto them, These are my words which I 44
spake unto you, while I was yet with you, how that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me.

Then opened he their mind, that they might understand 45
the scriptures; and he said unto them, 46

Thus it is written, that the Christ should suffer, and rise
again from the dead the third day; and that repentance 47
[1]and remission of sins should be preached in his name unto
all the [2]nations, beginning from Jerusalem. Ye are witnesses 48
of these things. And behold, I send forth the promise of 49
my Father upon you: but tarry ye in the city, until ye be clothed with power from on high.

CCCLXI.

THE ASCENSION.

S. Luke xxiv. 50, 51.

And he led them out until *they were* over against 50
Bethany: and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he parted 51
from them, [3]and was carried up into heaven.

Acts i. 9.

And when he had said these things, as they were looking, 9
he was taken up; and a cloud received him out of their sight.

---

[1] Some ancient authorities read *unto.*

[2] Or, *nations. Beginning from Jerusalem, ye are witnesses*

[3] Some ancient authorities omit *and was carried up into heaven.*

S. Mark xvi. 19.

19 So then the Lord Jesus, after he had spoken unto them, was received up into heaven, and sat down at the right hand of God.

CCCLXII.

THE PROMISE OF CHRIST'S RETURN.

Acts i. 10, 11.

10 And while they were looking stedfastly into heaven as he went, behold, two men stood by them in white apparel;
11 which also said,

Ye men of Galilee, why stand ye looking into heaven? this Jesus, which was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven.

CCCLXIII.

THE DISCIPLES RETURN TO JERUSALEM.

S. Luke xxiv. 52, 53.

52 And they [1]worshipped him, and returned to Jerusalem
53 with great joy: and were continually in the temple, blessing God.

Acts i. 12—14.

12 Then returned they unto Jerusalem from the mount called Olivet, which is nigh unto Jerusalem, a sabbath day's journey off.

---

[1] Some ancient authorities omit *worshipped him, and.*

And when they were come in, they went up into the upper chamber, where they were abiding; both Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James *the son* of Alphæus, and Simon the Zealot, and Judas *the* [1]*son* of James. 13

These all with one accord continued stedfastly in prayer, [2]with the women, and Mary the mother of Jesus, and with his brethren. 14

CCCLXIV.

THE APOSTLES GO FORTH TO PREACH THE GOSPEL.

S. Mark xvi. 20.

And they went forth, and preached everywhere, the Lord working with them, and confirming the word by the signs that followed. Amen. 20

---

[1] Or, brother. See Jude 1.

[2] Or, *with* certain *women*

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